

PREFACE

THE Essays of Montagne, which are it once the most tens, form a magazine out of which such writers as Laron and Shakespear did not disdain to help themselves, and indeed, as Hallam observes, the Frenchman's literary miportance largely results from the share which his mind had in influencing other mands cowal and subsequent But, at the sime time estimating the value and rank of the Essays, we are not to leave out of the account the drawbacks and the circumstances of the period, the imperfect state of education, the comparative scan it is of books, and the limited opportunities of intelluctual intercents. Montagne freely horrowed of others, and he has found

men willing to borrow of him as freely We need not wonder at the reputation which he with seeming facility achieved He was, without being aware of it, the leader of a new school in letters and morals His book was different from all others which were at that date in the world. It diverted the uncient currents of thought into new channels. It told its readers with unexampled foundness, what its writer's opinion was about men and things, and threw what must have been a strange kind of new light on many matters but darkly understood Above all, the Essayist uncased himself and made his intellectual and plu sical organism public property He took the world into his confidence on all subjects. His essays were a sort of literary anatomy where we get a diagnosis of the writer's mind, made by humself at different levels and under a large variety of operating influences

The text of these volumes is taken from the first chloroof cations version prints 1 in 3 val. Sen, 1685 6. In the earliest impression the cross of the passs are corrected in rely as far is page 249 of the first volume and all the chrones fallow now another. That of 1685 b was the only one which the trunslator lived to see. He deel in 1687.

It was considered important to correct Cotton's translation by a careful cultivious with the errorous edition of the unit, and Pars 1894 4 who Swo or I2mo, and prailid pixsages from Florio's earther undertaking have correspondibtions may be a facility of the page. A sketch of the Lafo of the Author's subound

The besetting sm of both Montaigne's translators seems to have been a propensity for reducing his language and phraseology to the language and phraseology to the language and country to which thes belonged, and, moreover, for meeting partgriphs and words not here and there only but constantly and labitually from an evident diene and you to the data or strengthen their author's meaning. The result has generally been unfortunate, and I have in the case of all these interpolations on Cotton's part, felt bound where I did not cancel them to throw them down into the notes, not thinking it right that Montaigne should be illowed any longer to stand sponer for what he never wrote, and reluction on the other hand, to suppress the introducy matter carrierly, where it appeared to possess a value of its own

Not as redundancy or purphases the only torm of transgression in Cotton for there are places in lus author which he thought proper to omit, and it is hardly necessary to sive that the restoration of all such matter to the test was considered essential to its integrits and completions.

W C H

CONTENTS

BINGT PRICAL NOTICE OF MONTAGUE

VALA tit beginner (if the colmation of chakira

oun currents

FICE 33

BOOK THE FIRST CHAP Triest men by among water strate at the came and

That men by arious water the become in	12
That men by arrous with the models become in figure of a discounting that the soul discharges her present applied in the first the soul discharges her present applied in the first the soul discharges her present of a blace besieped out of the first the soul discharge of a blace besieped out.	FC 54
II Of anto, ages flour (all the backone ming	2N
til That our would arthur an academy	dit
If That the coul discharge, her produced out objects above the true are wanting objects the solution of a place bestged out	54, 54
Out the incinor water	26 28
If the or are the sol dicharge, he wanted That the sol dicharge, he wanted That the sol dicharge is place besigned out the the fee factors of a place besigned out the the he feel parties and account the the he wanted as puries of our actors the the interior is puries of our actors.	31
the hear of pariet of our action	12
VI They the intention is just as	38
(II III at a sale	41
VIII Of interiors	46
	49
Of progressing them.	
If the contains the pater of or house alot	in nc
M of prognessis states M of prognessis states MI of constant The execution of the inters on of panics MI This was not profit panished for being alast MI This was define or a sate that is not in rese	on 10 5I
All The cream are mark hant that is not in	53
	53 4 35
the riche Amont the com	99
(if the pure man and to judge of our happing that near are not to judge of our to dr. (VII) That our draft of only is to bear to dr.	a till
711 A proceeding to make of our papping	61
VIII off trat non are not to judge to bears to dr	64 (H
AVIII That ment after death alchosophy is to ferm to us	niver 95
That to study year. If the force of nume, minister X (If the force of one arm 2- the deman, minister X I first the profits of one arm 2- the deman, minister on a should not a valy of XII (II and one and that man counce councel.)	nange n
I (If the profit of one in should not every	118
I That the man that he	123
Il the tractory of the same connect	144
XXIII i an of each of children tenth and cree	r 14 out 186

that it be folly to me board touch and that by our

or I the new counsels of Leterano de la Posse

PACE

101

361 37.2

ANII Officentship

LVI Of prayers LVII Of age

7777111	The at I trent sommer at 1 strang de la florit	23.85
	Of m sterition	YIT
111	Of cannal al	214
1111	That a man is sebert to pulse of the dy me	
	e minances	230
77711	That we are to mend pleasures even at the	
	expense of life	232
///JII		
	raics of reason	234
	Or one defect in our government	22.4
1111	Of the custom of westing clothe-	υ10
11/1//	Of Cate the Younger	244
1////	First we lan, h and cry for the same thin,	244 245
7777111	Of columb	27
77/11/	4 consideration upon Crero	2t-0
Yr.	That the reli h of good and eval depends in a	
	great measure upon the orimon we have of	
	them	5.3
	lot to communecte a man's honour	36 50 50 50 50 50 50 50 50 50 50 50 50 50
XL11	Of the meanist amongst us	265
MIL	Or some thary hav-	203
7117	Of sleep	312
	Of the lattle of Dreux	314
7651	UI names	116
77/11	Of the uncertaints of our judgment	300
ZLYIII	Of nar hones or desiners	3.0
	Of appeart customs	340
	Of Democratus and Heraclatus	47
111	Of the vanily of morely	311
1.77	Of the parametr of the Ancients	303
拼拼	Of a saying of Cusar Of van subtleties	30-1
	Of smells	31
	Of smells	5.9

SOME ACCOUNT OF THE LIFE OF MONTAIGNE.

THE author of the Essays was born on the last day of February, 1533, at the chateau of St Michel de Montau, ne His father, Pierre Evquem, écuyer, was successively first Jurat of the town of Bordeaux (1580), Sub-Mayor (1566), Jurat for the second time in 1540, Procureur in 1546, and at length Mayor from 1553 to 1556 He was a man of austere probity, who had "a particular regard for honour and for property in his person and atthe a mighty good faith in his speech, and a conseconce and a religious feeling inchning to superstation, rather than to the other extreme "1 Pierre Eyquom bestowed great than to the other overthe over the content of the content of the content of the children, especially on the practical side of it. To associate closely his son Alchel with the people, and attach him to those who stand in need of assistance, he caused him to be held at the font by persons of the meanert position, subsequently he put him out to nurse with a poor rillager, and then, at a later period, made him accurring himself to the most common sort of hiving, taking care, nevertheless, to cultivate his mind, and superintend its development vithout the exercise of undue rigour or constraint Michel, who gives us the minutest account of his earliest years, charmingly narrates how they used to awake him by the sound of come agreeable music, and how he learned Latin, without suffering the rod or shedding a tear, before beginning French, thanks to the German teacher whom his father had placed per him, and with never addressed him except in the language of Virgil and Cuerce The study of Greek took precedence At six -exp of age -Montaigne went to the College of Gmembe a Bordeaux. he had as preceptors the most enument telelas of the saleconture, Nicolas Grouchy, Guerente, Maret, and Burnette At thuteen he had passed through all the case and as a destined for the law he left school to stade that we make next information that we have in that m I will be received.

١ì

his thought met as they occurred to him Those thoughts became a book, and the first draft of that took, which was to confer miniortality on the writer, appeared at Bordesux in 1580 Montaigne was then fitty seven, he had suffered for some yours past from renal colo and gravel, and it was with the necessity of distraction from his pain, and the hope of deriving relief from the waters, that he undertook at this time his Italian tour of which on timerary, dictated to his secretary, is extant, and has been separately printed

Montaigne travelled, just as he wrote, completely at his ease. and without the kest constraint, turning, just as he fancied, from the common or ordinary roads taken by tourists good mms, the soft heds, the fine views, attracted his notice at every point, and m his observations on men and things he

confines himself chiefly to the practical side At Rome he at first put up at the Oreo, but subsequently hired, at twenty crowns a month, three fine furnished rooms in the house of a Spaniard, who included in these terms the use of the hitchen are What most supoyed burn in the Etornal Oits was the number of Frenchmen he met, who all caluted him in his native tongue, but otherwise he was very comfortable, and

his stay extended to five months

Sceptical as Montaigne shows himself in his books, yet drining his solourn at Rome be manifested a great regard for religion He solicited the honour of being admitted to kiss the feet of the Holy Father, Gregory VIII , and the Pontiff exhorted him always to continue in the devotion which he had intherto ex hilling to the Church and the service of the Most Christian

King "He met at San Sizio a Museovite ambassador, the second who had come to Rome since the pentificate of Paul III This muster had despatches from his court for Venico, addressed to the Grand Goreinos of the Stenory The court of Musicon had at that time such himsted relations with the other powerr of

Enrope, and it war to imposfect in its information, that it thought Venice to be a dependency of the Holy See"

Before quitting Rome, Montagne received his diploma of our enship, by which he was greatly flattered, and after a visit to Thigh he set out for Lorette, stopping at Aucons, Fano and Unbine He arrived at the beginning of May, 1581, at Bagno della Villa, where he established humself, in order to try the wa.er

I In 1892 the managepoints of Rome let unto the wall of this houl a marble tablet commemorative of Montagnes and there as well as of his receipt of civic honours

The greater per of the entrie in the Journal giving the account of the existers and of the tracele down to Mon signs arrival at the first Franch town on his homeward roots are in Italian because he wished to exerc so himself in that language

The minute and cousian watchfulness of Montaigne over his health and over himself might lead one to suspect that excell to fear of dea h which degenerate, into coward on But was it not rather the fear of the operation for the stone at the

time really forroidable?

XII

He was still at the waters of Le Villa when on the 7th son ember Johl he karnach by the tru line has been eleved. Mayor of Bordent on the 1st August proceeding. The mittelling grace mode him hasten has departure and from Jaccab provided to Rome. He was minde some as yn thing stry and provided to Rome. He want mode some a yn thing stry and provided to the provided to the sound that the sound th

The gentlemen of Bordeaux says he elected me Vavor of the form while I was at a destance from France and far from the thought of such a thung I error at more! but they gave me to understand that I was wrone in so done it bong also the command of the bring that I should stand. This is the

let'er which Henry III. wrote to hum on the occasion

Voyetter to Movrauver,—Insumed as I hold in grasistem your dishirt and realoss does not not up terripes it has been a pleasure to me to hearn that you have been chosen mavor of my lower of Enderdeau. I have he at the agreeable durt of the company of the second of the second of the second that it was made during your dismand you expend to the that it was made during your domained you expend to the my deare and I negative and command you expert by I all you proceed wallow delay to enter on the duties to which you have received so hermant as call. And as you will are in a linear received so hermant as a call. And as you will are in a linear processing each of the Mourtague to have you in he hold longing (feel) if de Mourtague to have you in he hold longing.

Written at Paris the 2 th day of lovember 1081

Amoht of my Order Gentleman in Ordinary of my Chamber being at present in Loine

Montaigne, in his new employment, the most important in the province, obeyed the axiom, that a man may not refuse a duty, though it absorb his time and attention, and even involve the sacrifice of his blood Placed between two extreme parties, ever on the point of getting to blows, he showed himself in in action what he is in his book, the friend of a middle and ten perate policy

He applied himself in an expecial manner to the maintenance of peace between the two religious factions which at that time divided the town of Bordevax, and at the end of his two first years of office his grateful follow estizens conferred on him (in 1588) the mayoralty for two years more, a distinction which had been emoved, as he tells us only twice before On the expira tion of his official career, after four years' direction, he could say fairly enough of huoself, that he left behind him neither

intred nor cause of offence In the midst of the cares of government, Montaigne found lessure to revise and solarge his Essays, which since their appearance in 1580 had been continually recess ing augmentations in the form of additional chapters or papers Two more editions were printed in 1582 and 1587, and during this time the author, while making alterations in the original text, composed part of the Third Book He went to Parts to make arrange ments for the publication of his enlarged labours, and a fourth impression in 1588 was the result. He remained in the capital some time on this occasion, and it was now that he met for the first time Mademonalle de Goernay Gifted with an notive and inquiring spirit, and, above all, possessing a sound and healthy tone of mind, Mademorselle de Gourney had been carried from her obliddead with that tide which set in with the sixteenth tentury towards controversy, learning, and knowledge She learned Later without a master, and when, at the age of eighteen, she secidentally became possessor of a conv of

the Essays, she was transported with delight and admiration She quitted the chateau of Gournay, to come and see him We cannot do better, in connect on with this journey of sympathy, than to repeat the words of Pasquer "That young lady, alhed to saveral great and noble fam bes of Paris, proposed to herself no other marriage than with her hopour, synched with the knowledge gamed from good books, and, beyond "I' others from the essays of M de Montaigne, who making in the vear 1589 a lengthened stay in the town of Paris, she went there for the purpose of terming his personal acquaintance, and her mother, Madams de Gounnay, and herself took him back with them to their chuteau, where, at two or three different times. he spent three months altogether, most welcome of visitors

1,91 Montague was buried near his own house, but, a few months after his decease, his remains were removed to the church of a Commanders of St Antoine at Bordesus ! His monnment was restored in 1803 by a descendant. It was seen about 1858 by an Lughsh traveller (Mr St John, and was then in good

presert atton

In 1795 Mademorelle de Gournay published a new edition of Montaigne's E-ar, and the first vith the latest einendations of the anthor, from a copy presented to her by his widow, and which mas not seen recovered, although it is known to have been in existence some years after the date of the impression made on its mithority

Culdly as Montagne's hierary productions appear to have licen recovered by the generation units distely succeeding his own age, his genius gree into just oppreciation in the seventeeth ecutury, when such great spants arose as La Printers, Mobile. La l'autaine, and Madame de Serigue "O "evelarmed the Chate lame des Rochers, what capital company he is, the dear man ! he is my old friend, and just for the reson that he is so, he always seems pen. In God beau full is that book of senso! Balone saul that he had earraid bannan sesson as far and as high as it could to, both to politics and in morals. On the other hand, Malebr mobe and the writers of Port Royal were against him, some reprehended the becauseurs of his artimes. others their impacts insternation, and epicineanism Even Presult who had carefully read the Lesats, and gained no small pront by them, did not spare bu represedes. But Montaigne has

2 "Montaigne the Persyrt," by Bayle St. John, 1958 2 vols San, 10 one of the most delightful Looks of the kind

I flu Paris correspondent of the "Daily hear" major date of the 18th March, 1880, writes - The remains of Montheant were on Plured ty morning removed to the realt of the new University buildings at Bordones. Several speeches were mone, and M de Brons, a descendant of Montagne thanked the Mannered Council who defres ed the cost of the monament. That illustrous Bordeins, who now h more than Descartes may be regarded as the Shakesper Victor Hinge claused for Montaga, the hours of invine delthe greatest English for I from the control of the Indian cloud to the greatest English for I from the concepts of the little cloud to the graver form of thought of which "Houset' is an example Sinke-near haring present a copy of Montaines Leans Victor Hugo comedaded that he marked, learned, and my rolly digested them—a good modern book being a rarriy in those days

THE AUTHOR TO THE READER'

READER, they best here an Lonest book, at Joth at the outset forevern that that, in contriving the same. I have proposed to muself no other than a domestic and private end I have had no consideration at all either to the ser Tire of to my glore. All powers are not capable of any such design I has dedicted it to the particular com modity of my hustalk and monde so that brying lost me (which they must do shortly) they may therein recover some tracts of my conditions and humours, and his that means preserve more whole and more lite hie, the knowledge they had of me Had my intention been to seek the world's factor I should wre't have adorated invelt with horizoned benuties. I desire therein to be racked as I appear in muse own genuine, sumple, and orda nary manner, without stady and artifice for it is preself I parat Mi defects are the rem to be read to the bife, and uns imperfections and my natural form, so fer as public presence both permetted me. If I had heed among those nations which (they say; set do ell under the sweet lib rits of natu e's primitive has, Is sure thee I would most willingly have printed myself quite fully and quite boled. Thus, reader myself am the matter of my book there a no reason thou shouldst employ the leasure about so freedows and cam a subject. Therefore farewell

F on MONTALLY the 12th Tone, 1080

Ountted by Catton - So in the edition of 1589 has 12th June, 1789

ESSAYS OF MONTAIGNE

BOOK THE FIRST

CHAPTER 1

THAT MEN BY VARIOUS WATS ARREST AT THE SAME END

THE most usual was of appearing the indignation of such as we have any was offended, when we see them in noncession of the power of sevenge, and find that we absolutely be at their mercy, is he submission, to move them to commiseration and juty, and set bravery, constance and resolution, however omre contrary means, have sometimes served to produce the same effect !

Edward, Prince of Wales (the same who so long governed our Guenre, a personage where condition and fortune have in them a great deal of the most notable and most considerable puts of granden) having been highly inconsed by the Limonsins and taking their city by assault, was not, either by the cross of the people, or the pracers and tenus of the nomen and children, abandoned to slammater and prostrate at his feet for meter, to be stayed from prosecuting his revengt, till, penetrating further into the town, he at last took notice of three French gentlemen, who with meredible bravery, alone sustained

• Thest vere John de Villemur, flugh de la Roche, and Roger de Beaufort – FROISSART, 1 C. 259

¹ I for n'ex erson begins thire. "The most vise ill naise to appeare these of my less have officinal, when revenge few in their innividual and that we stand at their metres is in admirate at one of their to communication and park. Neutribleness con app., constance, and re-oblation (in sea shingsther opposite) has a sometimes wrong its most office of the constant o the same effect

the whole rower of his victorious army Then it was that consideration and respect unto so remarkable a value first stopped the torrent of his fure und that his clemence, beginning with these three cavaliers was afterwards ex tended to all the remaining inhabitants of the city

Scanderbeg Prince of Epirus pursuing one of his colliers with juryo e to Lill him the sollier having in van tried by all the wave of humility and supplication to appraise him resolve I as his last refuge to face about an I avait him sword in hand which behaviour of his gave a sudden stoy to he captain a furt who for seeing him assume so notable a re-olution r cerved him into grace an ex ample however that mighe suffer another interpretation with such a have no real of the productous force and valour of that prince

The Emperor Conral III having heateged Guelph Duke of Bavaria would not be prevailed upon what mean and unmanly sa isfactions somer were tendered to him to con descend to miller conditions then that the ladies and gentley omen only who were in the town with the duke mucht to out without violation of their honour on foot and with so much only as they could carry about them Whereupon ther out of magnanimity of heart presently contrived to carry out upon their shoulders their husban le and chil dren and the dule himself a sight at which the emperor was so the al that rays had with the generative of the as ion he wept for joy and immediately extinguishing in his beart the mortal and expital batred he had c negret amount this duke he from that time forward treated him and his with all humanity. The one and the other of these two was would with great facility work upon my nature for I have a marvellous propensity to mercy and mulding a and to su h a de ree that I fance of the two I chould groups sure nder my anger to compassion than to esteem

And vet jus is reputed a vice amongst the Stor sing will that we suggest the afflicted but not that we should be so affected with their sufferings as to suffer with them I concerved the e example not all stated to the quertion in hand and the rather because therein we ob erve the e

creat souls assaulted and trad by these two several ways. to resist the one without releuting, and to be shook and subjected by the other. It may be true that to suffer a min's heart to be totally subdued by compassion may be unputed facility, effermacy and over-tenderness, whence it comes to pass that the weaker natures, as of women. children, and the common sort of people are the most subject to it, but after having resisted and disdained the power of grouns and tears, to yield to the sole reverence of the sacred image of Valour, this can be no other than the effect of a strong and malerable woul enamoured of and honouring masculme and obsturate courage Nevertheless, astomshment and admiration may, in less generous minds, beget a like effect witness the people of Thubes, who, having put two of then generals upon trial for their lives for having continued in irms beyond the precise term of then commission, very hardly pardoned Pelopidas, who, bowing under the weight of so dangerous an accusation, made no manner of defence for himself, not produced other arguments than prayers and supplications; whereas, on the contrary, Epaminondas falling to recount maganloquently the exploits he had performed in their service, and, after a haughts and arrogant manner teproaching them with mgratitude and mjustice they had not the heart to proceed any further in his trial but broke up the court ami depirted, the whole assembly highly commend-ing the high courage of this personage

Discussing the clier after laving, in a tohous seep and through exceeding great difficulties, triku the cit of Reggio and in it the governer Phytos, a very gallant man, who had made so obstinate a defune, was resolved to make him a tragical example of his revinge in order whereunto he first fold him, "That he had the das before caused his so and all his handred to be drovared." To which Phyton returned no other naives but this "That here were then by one day happer than he." After which causing him to be stripped, and delivering him into the hands of the formestors, he wis by them not only diagged through the sixtens of the tormestors, he was by them not only diagged.

¹ Plutarch, How for a Man may praise Himselt, (5

and cruelly whimped but moreover villified with most bitter and contumelious language vet still he muntained his courage entire all the way with a strong voice and undanuted countenance preclamma; the honourable and glarious cause of his death namely for that he would not deliver up his country into the hands of a tyrint at the same time denouncing against him a speeds chasticement from the offended gods. At which Dionysins reading in his soldiers looks that instead of being incensed at the haughty language of this conquered enemy to the contempt of their captain and his triumph they were not only struck with admination of so rare a virtue but moreover inclined to mutiny and were even ready to rescue the prisoner out of the hangman's hands be caused the torturing to cease and afterwards privately caused him to be thrown into the sea

Man (in good earnost) is a man ellous vain fickle and unstable subject and on whom it is very hard to form any certain and uniform palgment. For Pompey could par don the whole cuty of the Mamertines though furnously mensad against it upon the single account of the virtue and magnaminty of one citizen. Zene who took the fault of the public wholly upon lumself neither entreated other favour but alone to undergo the punishment for all and yet Salla s host having in the city of Perugia 1 manifested the same virtue obtained nothing by it either for himself or his fellow citizens

And directly contrary to my first examples the bravest of all men and who was reputed so gracious to all those he overcame Alexander having after many great diffi culties forced the city of Gaza and entering found Betis who commanded there and of whose valour in the time of this siege he had most marvellous manifest proof alone foresken by all his soldiers his armour backed and hewed to pieces covered all over with blood and wounds and yet still fighting in the crowd of a number of Macedomans who were laying on him on all sides he said to him nettled at so dear bought a victory (for in addition to the other

Dio? Sie vit 29
 Plutareh calls Jum Stheno and also Sthemanus and Sthema

Plutarch say Presents, a to ve of Latinum

damage, he had two wounds newly received in his own person), "Thou shalt not die, Betis, as thou dost intend, be sme thou shalt sufter all the torments that can be inflicted on a captive" To which menace the other returning no other answer but only a fierce and disdamful look. "What," says Abxinder, observing his haughtr and obstinate silence, "is he too stiff to bend a knee! Is he too proud to utter one supplement word! Truly, I will conquer this silence and if I cannot force a word from his mouth I will at least, extract a group from his heart" And thereupon converting his anger into fury, presently commanded his heels to be bond through, causing him, alive, to be dragged, mangled and dismembered at a cart's tail Was it that the height of courage was so natural and familiar to the conqueror that because he could not admite, he respected it the less. Or was it that he con coived valour to be a virtue so peculiar to himself, that his pride could not, without envi, endine it in another Or was it that the natural impersonal of his fury was meanable of opposition. Certainly, had it been carrible of moderation, it is to is believed that in the suck and desolation of Thelies, to see so many valuant men, lost and totally destribute of any further defence cruelly massacred before lus ojes, would have appeared it where there were above six thousand put to the sword of whom not one was seen to fly, or heard to cry out for quarter, but, on the con-trary, every our running here and there to seek out and to provoke the victorious enemy to help them to an honomiable end Not on was seen who, however weakened with Wounds, did not in his last grap set endearous to revenue humself, and with all the arms of a brave despair to sweeten his own death in the death of an enemy Yet did their valour create no pits, and the length of one day was uot enough to satisfe the thirst of the conqueror's revenge, but the slaughter continued to the last drop of blood that was capable of being shed, and stopped not till it met with none but unarmed persons, old men, women and children, of them to carry away to the number of thirty thousand

Quantus Curtius, n 6 This act of cruelt, has been doubted. notwathstanding the statement of Certins

CHAPTER II. OF SORROW

No man living is more free from this passion than I, who yet neither like it in myself nor admire it in others, and yet generally the world, as a settled thing, is pleased to grace it with a particular esteem clothing thelewith wisdom virtue, and conscience Foolish and sorded guise 11 Italians have more fitly baptized by this name ' malignity , for 'tis a quality always burtful, always idle and vain, and as being cowardly, mean, and base, it is by the Stoics expressly and particularly forbidden to their sages

But the story " says that Psammenitus, King of Egypt, being defeated and taken prisoner by Cambyses, King of Persia, seeing his own daughter pass by him as prisoner, and in a wretched habit, with a bucket to draw water. though his friends about him were so concerned as to break out into tears and lamentations, yet he himself remained unmoved, without uttering a word, his eyes fixed upon the ground, and seeing moreover his son immediately after led to execution, still maintained the same countenance; till spying at last one of his domestic and familiar friends dragged away amongst the captives, he fell to tearing his hair and beating his breast, with all the other extravaganres of extreme sorrow

A story that may very fitly be coupled with another of the same kind of recent date, of a prince of our own nation. who being at Trent and having news there brought him of the death of his elder brother, a brother on whom depended the whole support and honour of his house, and soon after of that of a younger brother, the second hope of his family, and having withstood these two assaults with an exemplary

pament "-Florio, 1613 p 3

[&]quot; "No man is more free from this passion than I, for I neither love nor regard it albeit the world hath undertaken, as if were vpon covenant, to grace it with a particular favour Therewith they adorne age, vertue, and conscience. Oh foolish and base or

² La Tristerro 3 Herodotus in 14

resolution, one of his servants happening a few days after to do, he suffered his constant to be conceined by this left accident, and, pitting with his courge, as almodored himself to sorrive and mearining that some from there were forward to conclude they he was onto teached to the quick by the last stroke of fortune, but in truth if was that leave he fore bruid of grid the best addition conflowed the bounds of all patterns. Which I think much slow is earl of the former axample did not the store proceed to bell us that Canaluses asking Fernama into, "Why, not being moved at the almatty of his son and daughter he should with so great imprisons be in the merculate of his final's "I be," answered his because out this hast addit from was to he manufes ed by thus, the face first far exceeding all manner of expression.

And, peralicature sometime the this might be welling in the fame of the measure jointer, who having in the service of Ipline that to represent the source of the rest, and person the source of the rest care in one had in the leafth of this fer innocenting must be about just the other nears, I must to the affect point of his art, when he cam to that of her futber he deed into with a Vel very list fine in measure given the count of that of her futber he deed into with a Vel very list fine in measure given a public of expression which a degree of sorties. Which is also the reason whi the posts found the mortal than the very first had been any and then after wards as many drughters (overwhelmed with her lusses), to be all use transformed into a rock—

"Dinguisco male,

thereby to express that mediatholis, dumb and derd stujifaction, which is number all our facilities, whom oppressed with acceduals ger iter than we are able to bear. And, indeed, the violence and majorission of an excessive graid must of necessive sactions the spail, and abelly deprete ferof her ordinary functions: as it happens to every one of us who upon any studies along of very harmon find ourselves, varyinged, stupifica, and in a momer deproyed of all power of motions, or that the soul beginning to ventual in items.

Detribed with her metertant "-Ovih, Met, vz. 304

10 OF SORBON [BOOK I and lamentations seems to free and disengage itself from

the sudden oppression, and to have obtained some from to work itself out at greater blent;

"Et via via tandem som lavata delore est."!

Et det at fathient eter betwee nomie est

In the war that Ferdinand made upon the widow of King John of Hungary, about Buda a man at-arms was particularly taken notice of by every one for his singular gallant behaviour in a certain encounter, and, unknown, highly commended, and lamented, being left dead upon the place but by none so much as by Raisciac, a German lord, who was infinitely enamoured of so rire a valour. The body being brought off, and the count, with the common curiosity coming to vow it, the armour was no sooner taken off but he immediately knew him to be his own son, a thing that added a second blow to the compression of all the beholders, only he without uttering a word, or turning away his eves from the wooful object, stood fixedly contemplating the body of his son till the vehemency of sorrow having overcome his vital spirits made him sink down stone dead to the ground

"(ht puo dir com' egh arde, c un piccol taobo, 2

sat the Innamerates, when they would represent an insupportable passion,

"More qued omnes

Eripit sensus milit. Nam simil it Lesbit, aspeat, milit set super mt, Quod lequar uncus. Impus sed toppet fermus sub actus Human dumanat, somits suople. Tumum tuntes genura teguntur. Jumum accte. 3

the presence I have not left the power to tell me districting passion instangue becomes torquel a subdictional core pethologic may ansure the cars tingle in dealness in the cars valed with darkness.—I ATCHUS, Figg. h is

^{1 &}quot;And at longth and with difficulty is a passage opened by grief for words — Annel, at 151 "He who can express in words the ardour at his love his latt. I have because — PTTRICE Sentitle 137 "Love deprise me of all my faculties. I eshi when once in

that we are in a condition to pour out our complaints or our amorous persursions the soul being at that time overburdened, and inhouring with profound thoughts , and the body dejected and langueshing with desire, and thence it is that sometimes proceed those accidental impotencies that so unse isomably surprise the lover, and that frigidity which by the force of an immoderate ridom series him even in the very lop of fruition 1 For all passions that suffer them selves to be related and due sted are but moderate

· Cura les es loquintur ingente-stayent

A surprise of unexpected joy does likewise often produce the same effect -

· I tame conspectit remembers, et Troja encum Aims amena thir, magnis exterrity monstre, Directit vien in media, calor osa reliquit, Labriur, et lengu viv tandem tempere fatur

Besides the examples of the Roman lady who died for joy to see her son safe returned from the defeat of Caune. and of Souhucles and of Dions sure the Tyrant, who died of joy, and of Thains who ched in Consica, reading news of the honours the Boman Senate had decreed in his favour we have, moreover, one in our time of Pope Leo X who, upon news of the taking of Milan a thing he had so nidently desired, was rapt with so sudden in excess of jou that he unmediately fell into a fever and died.' And for a more notable estimons of the imboulity of human natine The edition of 158 has here, "An areadest not unknown to

6 Guiceardini Storm d'It dia, vol un

[&]quot;Light griefs can speak deep sorrows are dumb "Srv10% my self When she belo id me advancing, and saw with stupefaction, Hippol , act it went 3

the frojan arms around me, terrified with so great a product, she funted away at the year sight vital warmth forecolches himbs she sinks down, and offer a long internal with difficulty speaks Fund, m 306

^{*} Pliny, vii 53 Died Soules, however (w. c. 20), tells us that Dony sue " was so overpared at the news that he made a great exerifice upon it to the gods, prepared sumptions for its, to which he myifed all his friends, and therein drunk so excession that it threw him into a very lend destemper

it is recorded by the ancients that Diodorus the dialectician died upon the spot out of an extreme passion of shame for not having been at le in his own school and in the presence of a great auditory to disengage himself from a nice argu ment that was propounded to him I for my part am very httle subject to these violent passions, I am naturally of a stubboin apprehension which also by reasoning I every day harden and fortify

12

CHAPTER III

THAT OUR AFFECTIONS CARRY THEMSELVES REVOYD US SUCH as accuse mankind of the folly of gaming after future

things and advise us to make our benefit of those which are present and to set up our test upon them as having no grasp upon that which is to come even less than that which we have upon what is past have hit upon the most universal of human errors if that may be called an error to which nature herself has disposed us in order to the continuation of her own work prepostessing us amongst several others with this deceiving imagination as being more jealous of our action than afraid of our knowledge

We are never present with but always beyond ourselves fear desire hope still push us on towards the future depriving us in the meantime of the sense and consideration of that which is to amuse us with the thought of what shall be even when we shall be no more ' Calamitosus est ammus futura anxus

We find this great precent often repeated in Plato Do thme own work and know thyself Of which two parts both the one and the other generally comprehend our whole duty and do cach of them in like manner involve the other

Hiny atsupra 2 Rousseau Emile heren Mal anxious about the future is unlappy -SENECA

for who will do his own work night will find that his first leavon as "a know what he re and that which is project to himself, and sho rightly moderatureds himself will never mittake another man's work for his own, but will love and improve himself alove all other things, will before superfitions employments and regast all improfitable thoughts and proportions. As folk, out the one, side, though it should empty all it desire would notwall-standing never be content, so, on the other, we down, sequencing in the present, is never discatisfied with itself? Expenses dispenses his vages from all forcested and enter of the future of

Amongst those Iras that relate to the dead, I look mon that to be very sound by which the actions of praces are to be examined after their deserve. They are equals with if not mosters of the land, and, therefore, what justice could not inflict upon their persons, to but reason should be executed upon their reputations and the estates of their successors-things that we often value above life itself The a engion of singula advantage to those countries where it is in use, and by all good praces below de and who have reason to take it ill, that the memories of the wall ed should In men't with the same reser me and respect with their own, We owe subjection and obehence to all our know whether good or bid able for that has respect muto their office but as to esteem and affection they are only due to then virtue Let us grant to political government to endure them with patience however insworting to conceal their vices, and to assist them with our recommendation in their undifferent actions, whilst their authority stands in need of our support. But, the relation of prince and subject being once it an end there is no reason as should dem the expression of our real opurions to our own liberty and common justice, and repeatily to interdict to good subjects the glory of having to creatly and faithfully seried a prince whose importes from were to them so well known, this were to deprise posterity of a metal example. And such as, out of respect to some private obligation, unjustices, and other common of a fault prime deprivate right at the expense of public justice. Lary does very truly

Cierro Tuer Qua , 57, 1 19

[#] Dand Sic., 1 6

14

say That the language of men bred up in courts is always full of vun ostentation and fulse testimous every one in differently magnifying his own master and stretching his minendation to the utmost extent of virtue and sovereign _rındeur Some may condemn the freedom of those two sol hers who so roundly unswered Nero to his beard the

one being isled by him why he here him ill will? loved thee answered he whilst thou wert worthy of it but since thou art become a parriede an incendiary a player and a coachman I hate thee as thou dost deserve And the other why he should attempt to kill him? Because said he I could think of no other remedy

against thy perpetual mischiefs But the public and universal testimomes that were given of him after his death (and so will be to all posterity both of him and all other wicked princes like him) of his tyranines and abominable deportment who of a sound judgment can reprove them?

I am scandahzed that in so sacred a government as that of the Lace demonant there should be mixed so hypourtical a ceremony at the interment of their Lings where all their confederates and neighbours and all sorts and degrees of men and women as well as their slaves out and slashed their foreheads in tolen of sorrow repeating in their cries and lamen strons that that hing (let him have been as wicked as the devil) was the best that ever they had a by this means attributing to his quality the pruse that only belongs to ment and that of right is due to supreme desert though lodged in the lovest and most inferior subject

Aristotle who will still have a hand in everything makes a quare upon the saving of Solon that none can be said to be happy until he be dead whether then he who has lived and died according to his heart's desire if he have left anill repute behind him and that his posterity be miserable can be said to be happy? Whilst we have life and motion we convey our-elves by fane, and pre occupation whither and to what we please but once out of being we have no more any manner of communication with that which is and it had therefore been better said by Solon that man is never happy because never so till after he is no more

' Qui quin Viv radictus e via se tallit, et cicit Sed facit esse sii quild un super inscuis in c, Nec removed eath a projecto corpore sees et Viudicat "2

Bertrand de Glesquin, dying at the siego of the Castle of Randon, near unto Pus in Amergue, the hanged nore afterwards, upon surrender enjoured to les down the keys of the place upon the corpse of the dead general Bartho. lomew d'Alviano the Venetian Cheral, happining to die in the service of the Republic in Bresta, and his corpse long to be carried through the territory of Verona in enemy's country most of the many were of opinion to dem and sufeconduct from the Veranese but Theodoro Trivulsio appored the motion, rather choosing to make his way by force of arms, and to rup the breath of a battle, savue it was in no means fit that he who is his life was never atraid of his encuries should seem to apprehend them when he was dead In truth, in affans of the same sature. In the Greek lans, he who made suit to an enemy for a lody to give it burgel tenounced his victory and had no more right to creek a trophy and he to whom such out was made a is reputed victor By this me ins it was that Nie us lost the advantige he had rightly obtained over the Countlians and that Agestlans on the contrary assured that he had before very doubtfully gamed over the Beedmans

These things much appear sirrage had it not here a general prints, in all ages not only to extend the content of ounders, beneat this life, but moreover, to final, that the fatou of Hasten does not only reprotect accomplish to for general beat has also general field for account for our arises. Of which there are so many ancient examples to sax nothing of those, for an our observational little it is not received; I should longer most ground. Edward I stop of England, beamen upon it. Edward I stop of England, beamen upon it.

Plutateh, Life of Names, e n Life of Agendaus, e vi

Scarcely one man can, even in dyon, wholit detach lumvelf from the idea of life, in the sensor need be must need in merion that there is in this seamething that carrie admin, and can of whiterently "Operate or emancipute inneed from Jrs presented care or "L UCCLITICS, in "50"

16

Pobert King of Scotland had experience of how great importance his own immediate presence was to the success of his affair, having ever been victorious in whatever he undertook in his own person when he came to die bound his son in a solemn oath that so soon as he should be deal he should holl his body till the fie h parted from the bone- and bury the flesh reserving the bones to carry continually with him in his army so often as he should be obli, ed to go against the Scots as if destiny had mevitably attached victory even to his remains John Zisca the same who in vindication of Wicliffe's heresics troubled the Bohemian state left order that they should flay but after his death and of his skin make a drum to carry in the var against his enemies fanitying it would contribute to the continuation of the successes he had always of tained in the war against them. In his manner certain of the Indians in their battles with the Spaniards curried with them the bones of one of their captains in consideration of the victories they had formerly obtained under his conduct And other people of the same New World carry about with them in their wars the relics of valuant men who have died in battle to incite the recourage and advance their fortune. Of which examples the first re erve nothing for the tomb but the reputation they have acquired in their former achievements but there attribute to them a certain present and active power

The proceeding of Captain Basard is of a better compo sition who finding himself wounded to death with a harquebuse shot and being importanted to retire out of the fight male answer that be would not begin at the list gasp to turn his back to the enemy and accordingly still fought on till feeling himself too faint and no longer able to sit his hor e he commanded his steward to set him down at the foot of a tree, but so that he might die with his face towards the enemy which he did

I must yet add another example equally remarkable for the present consideration with any of the former. The Emperor Maximilian great-grandfather to the now hing Philip vas a prince endowed throughout with great and

extraordinary qualities, and amongst the rest with a sin gular beauty of person, but had withal a humann very contrary to that of other princes who for the despatch of their most important affairs convert their close stool into a chair of State, which was, that he would never permit any of his bodchamber, how familian somer, to see him in that posture, and would steal aside to make water as religiously as a virgin shy to discover either to his physician or any other whomsoever those part that we are non-tomed to conceal I myself, who have so impudent a way of talking, am, nevertheless, paintally so modest this nuy, that unless at the importantly of necessity or pleasure I starcely ever communicate to the eight of any either those parts or actions that custom orders us to conceal wherein I suffer more constraint than I concerse is very well becoming a man especially of my profession But he nourished this modest humour to such a degree of superstition as to give express orders in his last will that they should put him ou drawers so soon as he should be dead to which methinles, he would have done well to have added that he should be blindfolded, too, that put them on The charge that Carus loft with his children, that perfect they, nor any other, should either see or touch his body after the soul was departed from it 2 I attribute to some superstitions desotion of his, for both his historian and himself, amonest then great qualities strewed the whole course of their lives with a singular respect and reverence to religion

I was by no means pleased with a story told me by a
man of year great quality, of a relation of mine, and one

It was dy no means prevent with a stort form me by a must of real real regarding of a relation of mino and onc. who had given a very good account of himself with in peace and was that, coming to due in a very old age, of excessive pain of the stone, he spont the last house of his first in an extraordinary soluctude about ordering the houser and creamony of his funeral, pressure all the men of condition who came to see him to engage, their word to attend him to his grave, uniportining this very prince, who came to visit him at his lart gas, with a most carnes supplication that he would order his family to be there and presenting by fore him sterral resussion and examples to

prove hat a was a respect du to a man of hi condition and served o die conten having obtained the from a and appented he method and order of his funeral parade I have eld in heard of o persident a vanity

18

Another though con rary currents (of which cinous larry al., I le n want domoctic example) seems to be simerhat akin withis the a man hall ended he I raine at the la moment of he life to contrive he ob que o o particular and unusual a paramous as of one servan with a lan era I se h s humour commended and the app intmen of Mar a Em hu Ley du who forbade his h its to be to upon his hear a even the common cere mone in dia p u su h occasions. Is it ret temporan e and frucale o a od espone and pleasur of which he u and knowl dee are imperceptule to u. ee here an east and the pretermation. If notrue ton were at all n ce are n the ea I hould be of opinion that n ht

need on him ear hands of special that the mean and the philosopher Leon rules by each experience and the philosopher Leon rules by each edge of his bedrufe he doubt the mean and the philosopher when he doubt this from the top of his bedrufe he doubt this mean a sula to h funeral to order 1 ne h r eo superfluou hor too mean For my part I hould wholly refer the ordering of the er none to cu out and hall when the time comes a ord n le leaves of rdire on to whose loss school fill to do m I the office. To u helde set contemned in m it in one Toune 666 set contemn no in n n n n 1 "loud in norm in wat a lob asume o ant Curson fuu n (onli e spitura pomp er in ui mane un n orn obla quan sal "le mornorm Whi i made writt in record on oth _ th bour of it leath as led im how le roulli uned. How ouvell a lee it i est to norm m if is vone the pre mateu the af r I lould i m i mpela the greatest at feet on of

their death 1

this kind, to imitate those who in their lifetime entertain themselves with the ceremony and honours of their own obseques beforehand, and are pleased with beholding their own dead countenance in marble. If typy are they who can griffit their senses by insensibility and live by

I am ready to concerne an implacable-hatred against all popular domination, though I think it the most natural and equitable of all so oft as I call to mind the inhuman injustice of the people of Athens, who without remission or once youchsafing to hear what they had to say for themselves, but to death their brave captains newly returned transplant from a maral rictory they had obtained over the Lacedemonians near the Arginusian Isles the most bloody and obstinate engizement that ever the Greeks fourth at sea, In rause (after the vactors) they followed un the blow and pursued the adventages presented to them by the rule of war, rather than stay to gather up and hury their dead. And the execution is yet rendered more odious by the behavious of Diomedon who being one of the condemnad, and a man of most emmant virtue political and nulitary, after having heard the sentence, advancing to speak, no ande not till then having been allowed instead of laying before them his own cause or the immets of so cruel a sentence only expressed a solicitude for his judges' preservation beseeching the gods to convert this sentence to their good, and parving that, for neglecting to fulfil the sows which he and his commanions had made (with which he also acquainted them) in acknowleagment of so glorious a success they aught not draw down the indignation of the gods upon them, and so without more words went courageously to his death

To time a few yers effer, pumbed them in the same Lind., for Chabrias, cuptain-general of their naval forces belying got the heter of Polla, Admin of Sparta at the I-le of Navos, totally lost the fitute of his victory one of very great import une to their affairs, in order not to mour the dancer of this example, and so that he should not lose a few bodies of his dead fhends that wee floating in the

¹ Dood Sec, von 31

20 THE SOLL DISCHARGE. HER PASSIONS | BOOK I sea gave opportunity to a world of living enemies to sull

sea gave opportunity to a vorid of living enomies to sail away in safety who atterwards made them pay dear for this unseasonable superstation.— Queri, quo piecas po i obitum loco?

Quo non nata jacent. This other restores the sense of repose to a body without

a woul. Neque confluence que recipister habest portuni corporis ubi remissa humana vita corpus requissed a mais. As nature demonstrates to us that several dead hime, retain vot an occult relation to life wine changes ite flavour and complexion in cellars according to jihe changes and sessons of the vine from whence it came had the flesh of cension alters its condition in the powdering tub and its taste secording to the laws of the living flesh of its limit, say its said.

CHAPTER IV

THAT THE SOUL DISCHAPGES HEP PASSIONS UPON FALSE
OBJECTS WHERE THE TRUE ARE WANTING
A OLYTLEMAN of the country marrillosely formented

with the goat being importantal be his physicians totally to abe an from all manner of saft meats was wont plenantly to riply that in the extremits of his fits he must needs have something to quarral with and that rating at 1. Do tak where then light he when daal? Where there, notes me that never long half—Spreet Tree (1 or in 3)

not be me if it never being had "serviced Tree 11 no might \times 1 tells misses a sequidisc wherem be now be received as an if it body where being one that body has real faced is an if it body where being one that body has real faced in the second of the second being a long to the period of the intention of the second being a second being a second of the form of the second being a second being a second of the prometion of the second being a second being a second of the according to message in a ministic part to soon a second according to message in a ministic part to soon as and

na reoffich a lemant or er c -From 1613 p 9

aud cursuic, one while the Bologna saugues, and another the dried tongues and the hams, was some nintigation to his pain. But, in good earnest as the arm when it is advanced plant. But, in good colored as the and when it is naturally to strike, if it must the blow, and goes by the wind, it pains us, and as also that, to make a pleasant prospect the sight should not be lost and dilated in vague mr, but have some bound and object to hunt and circumscribe it at a reasonable distance.

> " Venins at another times, may robote dense. Occurrent bult e, spano diffusus mam "1

So it seems that the soil being transported and discomposed, turns its violence upon itself, if not supplied with sometiming to epipose it, and therefore aways requires an object at which to any and whereon to act. Plutach sixs? of those who are debuilted with little dogs and munkers, that the amorous part that is mins, for want of a legitimate object rather than he alle, does after that manner force and create our false and fritolous. And we see that the soul in its passions, inclines rather to decease itself, by creating a faire and frutastical subject, even contrary to its own helief, than not to have something to work apon After this manner bute beists direct than fury to fall upon the stone or weapon that has but them and with their teeth even execute revenge upon themselves for the mury they have received from another

> " Pannous hand alter past return sa tur ursa, Om raculum parsa I bes ament wit habour Se rotat in vilinis, telunque nata receptum Impetit, et secum inguentem ercent hastan ""

What causes of the mandventures that befall us do we not invent? what is it that we do not lay the fault to, right or wrong that we may have something to quarrel with? It is not those beautiful tresses you from nor is it the white bosom that in your anger ion so universifully

^{1 &}quot;As wands lost their force and are dispersed in empty space when not continued by dense woods"—Lie vs, in 362

² Lafe of Peneles, at the beginning "As the hear, made hereer by the wound from the inlinen's thong larded durt, turns neared upon the acumal, and stracking the received spear, contorts it, as she flux "-LICAN, 11 220

oeat that with an unlucky bullet have slain your beloved brother quarrel with something dee. Lave spealman of the Roman army in Spain was that for the loss of the two brothers their great captains. Fiere omnes regente et offensare equita. The acommon practice. And the philosopher Bron and plearanthy of the king who be handfully pulled hire hair off his head for sorror. Does this man think that buldness is a remedy for great? "Who has not seen peersall gainesters cheeven of wallow the cards and wallow the does in revenge for the loss of their mone?" Xerres whipped the see and wrote a challenge to Mount Alto. Cvrus employed a whole army eyerfal days at work to revenge, himself of the river Grudas for the fright it had just him muo in passing over: it and Callugia demolished a very locatifying days are seen such that of the plea sure his mother had once employed the see for the plea sure his mother had once employed.

I remember there was a story current when I was a boy that one of our neighbourns kings having received a blow from the hand of God swore he would be reven ed and in order to it made proclamation that for ten very to come no one should pray to Hum or so much as mention Him throughout his dominions or so far as his authority went beheve in Him by which they meant to rount not so much the folly as the ramplory of the nation of which this tale was told. They are rices that always go together but in truth such actions as these have in them still more of presum to a than want of wit Augustus Carar having been to sed with a tempest at sea fell to defying Neptune and to the pomp of the Circensian games to be reven ed deno ed his statue from the place it had amongst the other Wherein he was still less excusable than the former and less than be was afterwards when having lost a battle under Oungthus Varus in Germany in rage and despair he went running his head against the wall erving

Pila aniCaem Sepo They all at once yept and tore their lair —In Y xxx 3" Coro Tue in 29

Her under a form were originally a majority for de fix remait he here understood iromeally for the lene was one in vinched ellal abora impressed — FFECA De Ira in 32 ° Ir labby Monco M. of Castill.

CHAP T] SHOULD A GOVERNOR BESTIGED PAPLET P 28

ont, "O Varual give me back my legions!" for these exceed all folly, for amuch as impact, is pound therewith, mixing God Hunself, or at least Fortune, as if she had ears that were subject to our latteries. The fine Thrycans, who when it thunders on highbors, fall to shooting against heavier with Diamnin vingeauer, as if the highly of a move they intended to bring God to reason. Though the ameient poet in Pittorth tells us—

" Point ne se faut couroneer aux affaires, Il ne leur chault de toutes nos choleres "!

But we can never enough decry the disorderly sallies of

CHAPTER V

WHETHER THE GOVERNOR OF A PLACE SEGRED OUGHT HIMSELF TO GO OUT TO PURLEY

QUINTEY MARCIUM the Roman legate in the war agoined Forum, King of Macedon to gain time wherean to remiferce his army, set on foot some overtures of accommodation with which the him being holded above, concluded a trues for some days, by this means giving by chemy opportunity and bisure to necrut his force which was afterwards the occasion of the large final run. The this eldes senators, mindful of their forefathers' manners, complement this proceeding as degenerating trom their another practice which, they said, was to fight by valuur and not by artifice, surprises, and might-encounters, incide they pretended fights for unexpected rallies to overtome their enemies, never making war fill hiring first isoclaimed it, and very often assigned both the hour and place of battle. Out of this generous praneple it was that they diviered mp to Pyritius his trescherous playacem, and to the

² Livy, vhr 37 - t

^{1 &}quot;We must not trouble the gods with our affairs, the, take no heed of our ungurs and disputes.—Paletapell

Elturium their disloyal whoolmaster. This was index l'a pro-clur truit Roman and inching albid to the forcom while a nor to the Paris, cuming where it was reputed a victor; of l. agley to occuring by force than be fraud. Do at may stre, for a need, but he only confessed himself and core one who knows he is neither subdued by polary nor missiderator, but be dint of valuum must or may, making and past wir. It serve tell appears by the discourse of these pol oil sunitors, that thus fine sentence was not yet reviewed immorest them.

Indu un virtus, gris in finete regnirit * ?

The Athanas sive Polibius' abborred all manner of double dealing in war not rejuting it a victor, unless where the courage of the chemic was fairly subdied "Eam vir san the cit spaces such virum c se victorium que, salva fide et integra dignatate, jarabitur's sayanother

"\ome clit, an me, regard hera, quide territ for virtute ϵv

In the luggdom of Termate amongst the e nations which we so broadly call barbarrons they have a contorn never to commence war till it be first proclaimed, addors withell on ample de claimton of what means there have to do it with with what and how many men, what aumunations, and what both offensive and definence, arm but also that Leng done, if their enemals do not vield and come to an arrecement they conceive it larful to employ without reproach in their wars any means which may bely them to

conquer

The ancient Florentines were so far from seeking to
obtain any alvantizes over their enemies by surprise that
they always gave them a month's warning before they drew

[&]quot;"What matters whether by valour or by stratagein we over come the enemy ""—AE2AI is 190

oms the enemy "—Æ2-11 tt 390

An house rule was when will acknowled, c that only to be a true sciency of understood of with all understood in his own cold fail of these unspraced. Those of Fig. 19. Wheeler was all of Carley, over the shall happen let u determine by value of a value of the cold of th

25

their army into the field, by the continual tolling of a bell they called Martinella

For what concerns correction, who are not no scrapulous m this affair and who attribute the honom of the war to him who has the profit of it and "bo after In sander' say. "Where the hon's skin is too short we must che it out with a bit from that of the fox, the most usual occasions of surprise are derived from this mactice, and we hold that there are no moments wherein a chief ought to be more chemispect and to have his eve so much at which, as those of parlers and treatics of accommodation, and it is, therefore, become a general rule amouest the unital men of these latter times, that a governor of a place never ought, in a time of siege, to go out to parks " It was ton this that in our fathers' days the Scignenis de Montmord and de l'Asserm, defending Mouson 'against the Count de Nassan, were so highly censured But yet, as to this, it would be exensable in that gorernor who, going out, should, notwithstanding, do it in such minutes that the sifety and advantage should be on his side, as Count Guido de Rangone did at Reggio (if we are to behave Bellay, for Gurcumdum says at was be himself; when the Sciencia de l'E-cut approached le purles, who stepped so little an a from his fort, that a disorder harmening in the interna of parley not only Monsicus do l'Esont and his party who were advanced with him, found themselves by much the weaker, mommen that Alexandro de Trivuleio was there slam, but he homself was constrained, as the safest way, to follow the count, and, relying upon his honout, to secure hunself from the danger of the shot within the walls of the town

Emneues, being shut up in the city of Noraby Anticouns. and by lum importanted to come out to speak with line, as he sent him word if was fit he should to a greater man than lumseli, and one who had now an advantage over item, returned this noble answer "Tell him," said he, "that I shall never think any man greater than myself whilst I have my sword in my hand," and would not consent to come out

¹ After St Martin 2 Plutarch 12

26

to him till first according to his own demand Anti-onus had delivered him his own ner hew Ptolomeus in hostice. An I vet some have done very well in going out in a crison to parler on the word of the assailant witness Henry de Your a cavalier of Champagn who being be sieged by the English in the Castle of Commercy and Bartholomew de Brunes who commanded at the leaguer having so capped the greatest part of the eastle without that nothing remained but setting fire to the props to bury the besic ed under the runs he requested the said Henry to come out to speak with him for his own good which he did with three more in company and his rum being made apparent to hun he convened homself sugularly obliged to his enemy to whose discretion be and his carrison surrendered themselves and fire being presently applied to the number the props no sooner began to fail but the castle was im mediately blown up from its foundations no one stone

being left upon another I could and do with great faculty rely mon the faith of another but I should very unwillingly do it in such a case as it should thereby be judged that it was rather an effect of my deepar and want of courage than voluntarily and out of confidence and security in the faith of him with

whom I had to do

CHAPTER VI

THAT THE HOUP OF PARLEY IS DANGEPOUR

I saw notwithstanding lately at Mussidan a place not lar from my house that those who were driven out thence be our army and others of their party highly complained of treachers for that during a treaty of accommodation and in the very interim that their deputies were treating ther were surprised and out to pieces a thing that perad venture in another age might have had some colour of

Plutarch Lafe of Enmenes e a

foul play, but, as I have just said, the practice of trans in these days is quite another thing, and then is now no confidence in an enemic excessible till the theaty is finally sailed, and even then the conqueror has enough to do to keep his word so brazilous a thing it is to infrust the observation of the fauth a man has engaged to a town that surrendes upon easy and favourable conditions, to the license of a victorious sum, and to give the addier free entrance into if in the heat of foliod

Latina Emilia. Regilias the Roman parton, having both his time in attempting to take the city of Procan jo foce by raison of the singular valous wherevolt the inhabitants defended themselve conditioned at lest, to receive them as friends to the people of Rome, and to enter the town as into a confederale cit, without any manner of hostlitt, of which he give them all assumance, but having, for the errest people, heweigh this whole atmy in with him, it was no more in his power, with all the co-dearon he could use, by restrain his people so that, avaries and revenge transplung under foot both his authorist and all inhibitar despites, so there are a considerable part of the cits sacked and numed letting less face.

Chomenes was wont to san "that what mythief sever a min could do has teem in time of win was above justice, and norbing accountable to it in the sight of gods and men." And so haring concluded a true with those of Argos for seven dais, the third might affect he fell upon them when this were all bursed in deep, and put them to the sword alleging that there had no multis been mentioned in the truce, but the gods punished this subtle perfidy.

perhity
In a time of parley also, and while the cutzens were
relying upon their safety werrant, the city of Gashhum
was taken by surprise and that even in the age of the
justest captions and the most perfect Roman military
discipline for its not east that it is not lawful for us,
in time and place, to make -davantage of our cucanies' sant of
understanding as well as their want of course.

And, doubtless, war has naturally many provileges that appear reasonable even to the prejudice of reason. And

therefore here the rule fulls. Neument of agree are after must predefer meastrs. Part I am astonable it the great hierry allowed by Neuophon in such cases and that I th I procept and by the example of extent exploits of his complete competer, an author of very great authority I confess in those afters as being in his comparable that great explain and a philosopher of the first form of Socretes disciples and yet I cannot consent to such a measure of there can be despenses in all things in I places.

28

Monsieur d'Auligns besieging Caput and platine a furnous lattery against it Signer Fabricio Colonus governor of the town brying from a bashou begun to parley and his soldiers in the meantime being a little mere remiss in their guard our people entered the place at unawares and put them all to the sword And of later memory at Ivov Signor Juliano Romero leaving played that part of a novi e to so out to parles with the constable at his return found his place taken. But that we might not escape scot free the Marquess of Pescara having had siege to Genoa where Duke Octaviano Fregora commanded under our protection and the articles between them being so far advanced that it was looked upon as a done thing and upon the point to be concluded the Spranards in the meantime having ship of in made use of this treachery as an absolute victory. And siuce at Ligny in Burrois where the Count de Bricancommanded the emperor having in his own person beleaguered that place and Berti eville the said count's heuten int goin, out to parley whilst he was capitulating the town was taken

Fu il vincer "empre mai laudabil coca Vincasi o per fortuna o per nigegno

say they Bit the indexopher Chrysnynus was of another opmon wherein I the concur for he was used to say that those who rum a race ought to employ all the force they have m what they we about and to run as fast as they can but that it is by no means fair in them to lay any

No one should prev upon anothers folly Cicker Do

Theory is every orths of praise a hether obtained by valour
rly widon Amorro val

hand upon their adtervary to stop him, nor to set a leg before him to them him down. And yet more generous was the answer of that great Alexander to Polyserous, who was persanding him to take the advantage of the night's obscurity to fall upon Danus. "Bit on means," and he, "it is not for such a main as I am to stell a victory, "M do use forthing normatest, quant victories pudget."

Anne den figurites hand est dignatis. Oroden Starrere, no jacks estan date enspale arbitis. Ohans adversagne estant, segle aros in Contulit, hand tutto melon, sal fortibus arms.

CHAPTER VII

THAT THE INTENTION IS JUDGE OF OUR ACTIONS

The a sering, "That death discharges us of all our obligations". There seem who have taken it is another sense Henri VII, King of England, articled with Don Philip, son to Maximilian the Emperor Charles V, that the beard Philip should deliver up the Date of Sufficie of the Winter Rose, his sense, who as fled into the Los Countries, note his hands, which Philip accordingly did, but upon condition, nevertheless, that Henry should attempt nothing actuant the life of the and dute, but coming to the the king in his last will commanded his son to put him to death numeduately after his decease. And, lately, in the tanged; that the Duke of Aka presented to us in the petsons of the Counts Horn and Egmont at Bussels, there were very remarkable passages, and one amongst for riset, that Count

Cicero, De Offic, in 10
 "I had rather complain of all fortune than be whated of va.

tory "—PINY CL RT, "> 13
"He degred int to an off Orodes as he fied, or with the darted
year to gave him a woman tunners, but an exteding him, he con
fronted him, free to face, "and encountered man to man superior,
not in strategies but in a whate arms."—Albud, 2, 732

Decaminted 4th June, 1565

Egmont (upon the security of whose word and faith Count Horn had come and surrendered himself to the Duke of Alva) carnestly entreated that he might first mount the scaffold to the end that death might disengage him from the obligation he had passed to the other In which case methinks death did not acquit the former of his promise and that the second was discharged from it without dying We cannot be bound beyond what we are able to perform by reason that effect and performance are not at all m our power and that indeed we are masters of nothing but the will in which by necessity all the rules and whole duty of manland are founded and established therefore Count Egmont conceiving his soul and will indebted to his promise although he had not the power to make it good had do thiless been absolved of his duty even though he had outlined the other but the King of England wilfully and remeditately breaking his faith was no more to be excused for deferring the execution of his infidelity till after his death than Herodotus's mason who having in violably during the time of his life Lept the secret of the treasure of the King of E, ipt his master at his death discovered it to his children

I have taken notice of several in my time who convicted by their consciences of unjustly detaining the goods of another have enleavoured to make amends by their will and after then decease but they had as good do nothing as either in taking so much time in so pressing an affair or in going about to remedy a wrong with so hitle dissatistat tion or moury to themselves they over over and above something of their own and by how much their payment is more strict and meanimodious to themselves by so much is their restitution more just and meritorious. Penitency requires penalty but they yet do worse than these who reserve the declaration of a mortal animosity against then neighbour to the last gasp having concealed it during their life wherein they manifest hitle regard of their own honour stratating the party offended in their memory and less to their con-cience not having the power even out of restect to death steelf to make their makes die with them but

¹ Hered n 121

extending the life of then Intred even beyond their own Unjust judges, who defer judgment to a time wherein they can have no knowledge of the cause! For my part, I shall take care, if I can, that my death discover nothing that my life has not first and openly declared.

CHAPTER VIII

OF 1DL3 33.55

As we see some grounds that have long but tilled and institled, when grow in the and fertile by rest to absund with and sport that in viries in the product of nummer tille outsile of weeds and wild best that are impossible, and that to make them perform them time office we it mentions are make them perform them to some office we will constitute a proposition of the state of the proposition of the state of

¹¹ Seut aqua tremulum labas ala humen ahuas, Solo repercussam, unt radiantis magine lima Omnta pravida it lata bene yanqua suh ahua Engitur, summinga forat laquadra tech ¹¹

-in which wild agrication there is no folly, nor idle fancy they do not light upon -

"Velnt ugn somm, vara.

De Arte Portica, 7

1. As when on briven vals of water the trembing brans of hight reflected from the are, or from the ran ego of their draint moon, with black over ever, place around and now are darked up on high, and strike the enthergo of the lotts not? "_Buch, vin 22. "As seek here's decays, creating van plantsume,"—Hon., S2 OF HARS [BOOK 1

The soul that has no established am loses itself for, as

it is said-

Quiequis abique babitet. Maxime, nusquam babitat

Wilen I lately retired to my own house with a resolution as much as possibly I could to avoid all manner of concern

as much us posminy I could to suvoid all manner of conform in affairs and to spend in privacy and repose the little remainder of time I have to live I franced I could not nore oblige my mind than to siffer it at full leasure to entertain and divert itself which I now hoped it might henceforth do as being by time become more settled and mature, but I find.—

· I ariam semper dant ofta mentem

that quite contrary it is ble a horse that has broke from his rider who voluntarly runs into a much more solent career than any horserans would put him to and creater me so many chimeness and finite-ties monities, one upon to contemplate their strangeness and abunding I have begun to commit them to writing hoping in time to in the tashamed of stell?

CHAPTER IX

OF LIARS

THERE IS NOT I MEN hving whom it would so little become

to speak from memory as myself for I have scarcely any at all, and do not think that the world has another so mirred lously treacherous as mme. My other faculties are all smill cently ordinity and mean, but in this I think myself very mre and singular and de-errong to be thought famous Besides the natural moontenence I suffer by it (for certer the measury use of memory coundered Plato had reison

1 He who have everywhere lines nowhere —MAPTIN vii 73 2 I essure ever creates a tried ti aggl t —I LCAN 1 704

when he called it a great and powerful goldess), in my country, when they would say a men has no senec, they say, such a one has no memory, and when I complain of the defect of mine, they do not beheve me, and remove me. as though I accused myself for a foot not discerning the difference betweet memors and understanding, which is to make matters still worse for me. But they do me wrong, for experience, rather, daily shows us, on the contrary, that a strong memory as commonly coupled with antirni judgment They do me, moreover (who am so perfect in nothing as in friendship), a great wrong in this, that they make the same words which accuse my infirmity, represent me for an ungrateful person, they bring my affections into question upon the account of my memory, and from a natural importaction, make out a defert of conscience for ot " says one "this request, or that promise he no more remembers his friends, he has forgot to say or do, or conceal such and such a thing for my sike' And fruly, I um ant enough to forget many things, but to neglect any. thing my friend has given me in charge, I never do it And it should be enough methods that I feel the miser, and meanteness of it, without branding me with malice, a tice so confrort to my hamour

However, I denve these comforts from my marmity first, that it is an exil from which principally I have found reason to correct a worse, that would easily enough have grown upon me namely, ambition, the defect being intolerable in these who take upon them public afters That as several like examples in the progress of niture demonstrate to us she has fortified me in my other faculties proportionably as she has left me unformshed in this I should otherwise have been apt implicitly to have reposed my mand and padgment upon the base report of other men, without ever setting them to work upon their own force, had the inventions and opinions of others bein ever present with me by the benefit of memory. That by this means I am not so talkative for the magazine of the memory is ever better furnished with matter than that of the invention Had mme been faithful to me l had ere this derfored all my friends with my habble, the rubjects themselves arousing and stirring up the little

injurt of how recited insometh that us the indept on I should have a register of injure is reproduct as Dernis who that he might not forcet the offenc he had recited from those of Athens, so off us he art down to dinner ordered one of his pages that times to a peet in his err. Set accumber the Athenian and then accum the places which I artset and the he is I real.

be adly that be the mane I the kerm mbrthe

again the places which a levest and the the level in a corregame with undergond a ven said that he who has do a good memory should never take upne how the track of lense. I have were tell that the grammarans dalinguals kelvast as malarids and a he had a with to tell un ratherit is to be list thung that is false but that we our rikes believe to be, her and that the definition of the

Vi. hue lulus Geli > XI H Yonius 1 80

Gien Proligir e igne.

cur il

word to be in Latin from which our French is taken, is to tell a thing which we know in our conscience to be untrue, and it is of this last sort of hars only that I now speak. Now these do either wholly contrine and myout the mitruths they utter, or so after and discusse a true story that it ends in a he. When they disguise and often alter the same story, according to their own fancy, 'tis very hard for them, at one time or another, to escape being trapped, by reason that the real truth of the thing, having first taken possession of the memors, and being there lodged and impressed in the medium of knowledge and science it will be difficult that it should not represent itself to the magnetion, and shoulder out falsehood. which council there have so sure and settled footing as the other, and the circumstances of the first true knowledge evermore running in their minds, will be and to make them forget those that are illegitimate, and only forged by their own fancy In what they wholly invent, forasmuch as there is no contract impression to lostle their invention there seems to be less danger of tripping, and not oven this also by a reson it is a vain body, and without any hold, is yer, apt to g-cape the memory, if it le not well assured. Of which I have had very pleasant experience, at the expense of such as profess only to form. and accommodate then speech to the affair they have in hand, or to the humour of the great tolks to whom they are speaking for the circumstances to which these men stick not to easline their faith and conscience being subject to several changes, their language must vary accordingly whence it happens that of the same thing they fell one man that it is this and another that it is that, giving it several colours, which men, if they once come to confor notes, and find out the chert, what becomes of this fine art . To which may be added, that they must of necessity ters often ruleculously trap themselves, for what memory can be sufficient to retain so many different shapes as they have forged upon one and the same subject? I have known many in my time very ambitious of the repute of thus fine wit, but they do not see that if they have the reputation of it the effect can no longer be

In plans truth, lying is an accuraced vice. We are not

men ar hive other the upon on an hir but bour word. It is hill but dis switch begging und growthe of it, " hall press it with the real sword in liner justs than o h r ran I . that promis commonly of with indirect non make ever at their children for hith man at fale alterment than for ration tacks that have noted "unit" on nor one-on as whirles in me quion leng only and which is of some hang a lower form of a many or the faults which or to be a ver is shapel out of them both in their infer search in their the first of them both in the first value of them, and the fact it is one not the lank of lying its not to be initial district in major able it is to reclaim it. whence it comes to pass that we see once who are otherwise very home in a sa subject and nelated to this rice. I have an homest hal to my tailor whom I mayer knew guilty of oa truth no not when it hal been is his alvantane It sale hood had ble trell but one free only we should be upon to ther terms for we should th a take for certain the contrary to what the her says but the reverse of fruth has a bunked thou and forms and a field indefinite without bound or limit. The Print on its make good to be certain and finite and end infinite and uncertain. There are a thousand was to men the white, then is only one to let it For my own part. I have this vice in so great borror that I am not sure I suitd present with in consernee to seem invelle from the mot manifest and extreme danger by an impudent and solumn he An ancient father sais that a dor ne know is be ter company than a man whose language we do not under-tred | Et ext-rate alieno non sit hominis vit And how much les soumble is falle speaking than silence

6

King Francisco Tavenna arabas-ador of Francisco nouplas al Francisco Tavenna arabas-ador of Francisco Stora Dule ed Milan a man ever famous for his cience in talkin in those days. This gentleman had been sent to exture his master to his majest; about a thing of very

¹ As a foreigner cannot be stud to supply to u. the place of a man —PLINY had Had will also best however is pine non-sit." Ac.

great consequence, which was they the king, still to maintain some intelligence with Italy, out of which he had lately been chiven, and particularly with the ducky of Milan, had thought it convenient to base a gentleman on his behalf to be with that duke an aml issador in effect, but in outward appearance a private person who pretended to reside there upon his own particular affairs, for the duke, much more depending upon the emperor, especially at a time when he was in a treaty of a marriage with his nicce, daughter to the King of Denmurk, and now downger of Lorraine, could not manufest any practice and conference with us but yer, much to his own projudice. For this commission one Merville, a Milance centleman, and an equery to the king, being thought yers fit was accordingly disputched thather with private cucdentals and instructions as ambassador, and with other letters of recommendation to the duke about his own para the concerns the letter to much and colour the business, and was so long in that court that the emperor at last had some milling of his real employment there, which was the occasion of what followed after, as we suppore which was that under pretence of some inurder, his trial was in two days despatched, and his hend in the night struck off in prison Messire Francisco being come, and prepared with a long counterfeit history of the affan (to the king had applied himself to all the princes of Christindom, as well as to the duke hunself, to demand satisfaction), had his sudance at the morning council, where, after he had for the support of his cruse laid open several plausible justifications of the fact, that his master never looked upon this Merceille for other than a pinate gentleman and his own subject, who was there only in order to his own husiness, norther had he ever lived after any other aspect, absolutely disswring that he had ever heard he was one of the Ling's household, or that his majesty so much as knew him, so far was be from taking him for an ambassador the king, ra his turn, pressing him with several objections and demands, and sufting him on all hands, gravelled him at last by asking, who, then, the execution was performed by might and as it were by stealth At which the poor confounded and assador, the more handsomely to disengage himself, made answer, that the duke

would have be never both and of respect to his mighty, that such more into a should have be negative medially day. And on mixture of the ways in twell rate lash in become him for hiving on greater tripped in the presence of a rane of a distribution and he may be true.

38

Pope Inhue II laving a tan aml acceler to the king of England to among the hum again t king I rances the nur I seeder having had his undware and the line befor he would give an inswer insisting upon the difficulties h should find in setting on foot so great a 1 ret irrition as would be necessary to attack so potent a kin, and mrang some reasons to that effect the ambassador very more than ably replied that he had also himself a mist lered the same difficulties and had represented them to the Pape Trom which saying of his so directly of posite to the thing pro nounded on I the husers as he came about which was unme dictely to more here to war the km_ first derived argument (which also he afterner is found to be true) that this un assador in his own mind was on the side of the French, of which having elsertised the Pops, his entitle at his return home nas confiscated and he hauself very narrowly escaped the losing of his head

CHAPTER X

OF QUICE OF BLOW SPEECH

One ne farent a touts toutes graces I mees

so we see in the gdf of elequence whertan sums have such a facility and promptness, and that which we orill a present wit so easy that they are ever neith upon all ocusions and near to be surprised and others more heavy and slow never rentiate to title earthing but which they have long premeditated and taken great case and jumps to fit and prepare

Now as we teach young ladies those sports and exercises

in one of LA BELRIS Souncte

¹ Erasm Op (1703) n col 684

² All graces were never yet given to any one man —A verse

which are most proper to set out the grace and beauty of those parts wherein their chiefest ornament and perfection he, so it should be in these two advantages of eloquence, to which the lawyers and preachers of our age seem principalls to pretend If I were worthy to aduse the slow speaker, methinks, should be more proper for the pulpit, and the other for the bar and that because the employment of the first does naturally allow hum all the bisuic he can degre to prepare hunself, and boudes his career is performed in an even and unintermitted line without stop or interruption, whereas the pleader's business and interest compels him to enter the lists upon all vensures and the unexpected objections and replies of his adverse parts jostle him out of his course, and put him, upon the instant, to mmp for new and extempore answers and defences Yet, at the interview betwin Pope Clement and King Francis at Maiseilles, it happened, quite contini, that Monsieur Poyct, a man lued up all his life at the har, and in the highest repute for eloguence, having the charge of unking the harangue to the Pope committed to him, and having so long an ilitated on at Letorchand as so they said to have brought it reads made along with him from Paris the very day it was to have been pronounced, the Pope, fear mg something might be said that might give illence to the other prince's unit assadors who were there attending on hom sent to acquaint the lang with the argument which he con ceived most suiting to the time and place, but by chance, quite another thing to that Monsieur de Poret had taken so much pamy about so that the fine speech he had prepared was of no use and he was upon the metant to contine another, which finding himself unable to do, Carshnal du Bellav was constrained to perform that other The pleader's part as, donotless, much harder than that of the preacher, and net, in my opinion, we see more presable lawvers thru preachers at all events an France It should seem that the nature of ait is to have it operation prompt and sudden and that of judgment to have it more deliberate and more flow But he who remains totally silent, for want of leasure to prepare homeoff to speak well, and light was benefit to better spin also whom leasure are equally unhar

Tis said of Severus Cassius that he spoke best extempore that he stood more obliged to fortune than to his own diligence that it was an advantage to him to be inter runted in a caking and that his adversaries were afraid to neitle him lest his auger should redouble his eloquence I know experimentally the disposition of nature so im patient of a tedious and elaborate premeditation that if it do not go frankly and garly to work it can perform nothing to jurpose We sav of some compositions that they stink of oil and of the lamp by reason of a certain rough harsh ne a that laborious han thing imprints upon those where it has been employed But besides this the solicitude of doing well and a certain striving and contending of a mind too far strained and everbent upon its undertaking breaks and hunders stall like water that by force of its own pressing violene and abundance cannot find a ready issue through the neck of a bottle or a narrow sluice. In this condition of nature of which I am now speaking there is this also that it would not be disordered and stimulated with such passions as the forv of Cassius (for such a motion would be too violent and rude) it would not be nostled but solicited at would be roused and heated by unexpected sudden and accidental occasions. If it be left to riself it flans and languables agreation only gives it crace and vigour I am always worst in my own posses sion and when wholly at me own disposition accident has more title to anothing that comes from me than I occasion company and even the very rising and falling of ms own your extruct more from my fancy than I can find when I sound and employ it by myself By which means the things I say are better than those I write if either were to be or fear d where a cather is worth anything This also befalls me that I do not find myself where I seel myself and I light upon things more by chance than I vany in question of me own judgment. I perha s some times but upon something when I write that seems amount and sprail thy to me though it will appear dull and he ive to moth r -But let us I eve the a fine complements every one talks thus of lunself according to his talent Put when I came to speak I am abrendy so lost that I know not what I was about to say and in such cases a

stranger often finds it out before me II I should make erusure so often as this meouvemence befalls me, I should make them work, occasion will at some other time It it as visible to me as the light, and make me wonder what I should stud.

CHAPTER XI

OF PROCEOSTICATIONS

For what concerns oracles, it is certain that a good while before the coming of Jesus Christ they had begun to lose their medit, for we see that Cicero is tionbled to find out the cause of their decay, and he has these words 'Cur isto modo jam Oracula Delphis non eduntur non modo nostra retate, sed jam din, ut mini possit ceso contemptius - "1 But as to the other prognostics, calculated from the anatomy of beasts at seenhees (to which purpose Plate does, in part attribute the natural constitution of the intestines of the beasts themselves, the surpring of poultry the flight of buds—"Ares quesdam rerum angurandarum causa natas esse putamus"—claps of thunder, the overflowing of rivers—"Multi cemunt Ausspices, multa Augures provident, multa oraculis declarintur, multa vaticinatiombus, multa somuis, multa portentis " -and others of the like nature, upon which autiquity 10unded most of then public and private enterprises our religion has totally aboushed them. And although there vet remain amongst us some practices of dimention from the stars, from spirits, from the shapes and complexions of men, from dreams and the hke (a notable example of the wild curiosity of our nature to grasp at and anticipate

^{1 &}quot;What is the reason that the oracle at Delphos are no longer attened not merely in this age of ours, but for a long time past nothing is more in contempt. Description of Delphos in 37

^{*} We think some ords of bride are purpose, to created to serve the purposes of argunt *-Catten, Pa Antina Pon in 64.

The Artune's describe mann things, the August foresee man things, man things are announced to create, varient considered, supportent *-Catte, D. Marhan Pon in 18.

future things as if we had not enough to do to digget the

43

pre cat)-Curl me titt ree er Olyma "li iti vi am m "alibu vi lere caran

No cant rentura at lura per en ma chalet ul num quelenn que para en corea tutura Vin learn me for locat perme timent

(Se utile quidem est sem qual faturum sit dips rum e tenum minit profit tenters and) set are there is much le a authority now than heretofore. Which makes the example of Franci Marquis of Saluzzo so much more remarkable who bem, hentenant to kmo Francis I in his army beyond the mountains infinitely fivoured and estremed in our cour and of h ed to the kinks bounty for the marqui a e it elf which had been forfeited by his brother and as to the ret having no manner of provoca tion gren him to do it and even his own affec ion opposing any such dislocalty suffered himself to be so terrified as it was a nfidently reported with the fine prognostics that ters speed alread everywhere to farour of the Emperor Charles V and to our dradvantage (especially in Italy where these foolish prophecie were so far believe I that at P me reat ums of money wer, rentured out upon return of greater when the prognostics came to pas so carriain they male themselves of our run) that having offen b. warled to the e or he ac jumntance who were most intr mate with him the mi chiefs that he saw would merriably fall upon he crown of France and the friends he had in that court he revolted and turned to the other side to his o vn mistor und nesenthele s what constellat on source u vermed at the mue But he carried how off in this affair like a man a mated with divers pausions for having 1 oth tarns and lorces in his h nds the enemy's army under Antonio de Levra do e bi hen and we not as all suspecting his design it had been in his power to have done more than

Why rules at Olympu, but then to the on eareworn mortal added the case that their hould kno by omen nuture.

lawriters end, unlooked to the ill thou but in tors for them Let hum as mind be bland to fature thin Let hope and our years has a one place Liets in 14.

It is used to know what half come to pass it a mise

rable if ng to let mented to no purpos "-Cicero De Vatura Door LI &

be did, for we lost no men by this infidelity of his, nor any town, but Fossino only, and that after a long siege and a braye defence.

"Prudens futuri temporis evalum Calignost nocte prenut Deus, Ruletque, si martilio ultra Ens trondat"

Letusque deget, cui le et in diem Danse van feras vel atra Nu partin prier occupato Vel sule mun''s

"Letus in precens numes quod nitra est,

Odent curre "s

And those who take this sentence in a contrary sense interpret it mains. "Isla in reoprocentur, ut et al disnatio sit, did sint, et al distill, sit divinatio". Much more wisely Parantus—

"Nam istis qui luguam acium miellicuut Plusque ex alieno jetore sipunt, quam ex suo, Magis ambendum, quam aci-cultandum, censeo

The so colchrated art of demonstron amongst the Tuscans

In 1796 "A wase God covers with thick night the path of the future,

and lunglis at the man who sharms hundle without reason.

Hor, Od, in 29

"He lives happs and master of hundle, who cursay, as each day pusses on, "I MAL LINED." no matter whether to morrow the

"A pixes on, it HALLINID" no matter active to morrow the freat lattice is all give we a choosed sky or a clear day "—HOE, We', in 29 4 "A mind happy cheerful in the present state will take good corong to think of what is beyond it "—Hoe', it "S

there who put a contrary series on the pie-uge, meanderstand it "

⁶ "These things have that recurrently, that if there be divine, altern, there must be derives, and if derives, divination '—Cucro D. Dum. 1.6

"As to those who understand the language of birds, and who rather consult the language of animals than them on n, I had rather hear them than attend to them "—Hord, 37, @ Parayro

OF PROGNOSTICATIONS

took its beginning thus A labourer striking deep with his cultor int h earth saw the demigod Inges iscend with an infant is aspect but endued with a mature and result Upon the rumous of which all the people ran to see the sight by whom his words and somene containing the principles and means to attain to this art were recorded and kept for many ages A birth suitable to its progress 1 I for my part should sooner regulate my affans by the chance of a die than by such idle and ign dream-And indeed in all republics a good share of the govern ment has ever been referred to chance. Plate in the civil regumen that he models according to his own faucy leaves to it the decision of several things of very great importance and will amongst other things that marriages should be appointed by lot attributing so gred importance to this accidental choice as to ordain that the children be rotten in such wedlock be lought up in the country and those begotten in any other be thrust out as apurious and base vet so that if any of those eriles notwithstanding should peradventure in growing up give any good hope of lumself he mucht be recalled as also that such as had been retained should be exiled in case they gave little expectation of themselves in their early growth I see some who are muchtaly given to study and commont

upon their elimenter and produce them for authority when anything has fallen out put and for that matter it is . hardly possible but that these alleged authorities some times atumble upon a truth amongst an infinite number of Ous est come que totum diem prenians non als quando collineet? I think never the better of them for some such accidental hat There would be more confainty m it if there were a rule and a truth of always lying Besides nobody records their thinfluins and false prognos ties for smuch as they are infinite and common but of they chop upon one truth that carnes a mighty report as being rare incredible and prodigious. So Diogenes sur named the Atherst answered him in Samothrace who showing him in the temp le the several offerings and stories

¹ Cicero De Di m ii 23

For who shoots all day at buits that does not sometin each t the winte . - LECERO D. Down u 59

CEAP XI

in painting of those who had escaped shipwreck, said to hun, "Look, you who think the gods have no care of human things, what do you say to so man persons pre-served from death by their especial favour?" "Why I say" answered he, "that their pathres are not here who were cast away, who are by much the greater number "1

Cicero observes that of all the philosophers who have acknowledged a desty, Xenophanes the Colophonian only has endeavoured to evaduate all manner of divination. which makes it the less a wonder if we have now and then seen some of our princes, sometimes to their own cost rely too much upon these fapperres. I had given anything with my own eyes to see those two great marvels the book of Juachim the Calabrian abbot, which forctold all the future Popes, their names and forms, and that of the Emperor Leo, which prophesed all the emperors and patriatche of This I have been an eventuess of, that in public confusions, men astonished at their tortum have abandoned their own icison, superstitionals to seek out in the stars the ancient cruses and menases of their present mishaps and in my time have been so strangely successful in it as to make me believe that this being in unusement of sharp and volatile wits, those who have been versed in this knack of unfolding and unitying riddles are capable, in any suit of writing, to find out what they desire But above all that which gives them the greatest 100m to play in, is the obscure ambiguous, and fantastic gibberish of their proplietic canting, where their authors deliver nothing of clear sense, but shroud all m riddle to the end that posterity

may interpret and apply it according to its own fancy Socrites demon might perhaps be no other but a certain impulsion of the will which obtruded itself upon him without the advice or consent of his judgment, and in a soul so enlightened as his was and so prepried by a continual exercise of wisdom and virtue 'tis to be supposed those melinations of his though sudden and undigested, were very important and worthy to be followed Every one finds in himself some image of such agitations of a prompt vehement, and fortuitous opinion, and I may well allow

⁻ Creero De Divin . 1 3 1 Circro De Natura Bear, 1 57

order for the necessary preparations for his reception and entertainment withdrew out of the town and gave the Pope two or three days respite for his entry and to repose and refresh himself before he came to him And in like manner at the assignation of the Pope and the emperor at Rologua the emperor gave the Pope opportunity to come thither first and came himself after for which the reason given was this that at all the interviews of such princes the greater ought to be and at the appointed place especially before the other in whose territories the interview is appointed to be intimating thereby a kind of deference to the other it appearing proper for the less to seek out and to apply themselves to the greater and not the greater to them

Not every country only but every cuty and every society has its particular forms of crubby. There was care enough to this taken in my education and I have lived in good company enough to know the formulaties of our own naturn and am able to give lessons in it. I have to follow them but not to be so servilely tied to their observation that my whole life should be custaved to coremonies of which there are some so troublesome that provided a man comits them out of discretion and not for wint of breedung it will be every what as handsome. I have seen some sople rude by being over civil and troublesome in their conrtesy

Still these excesses excepted the knowledge of courtesy and good manners is a very necessary study. It is hill grace and beauty that which begets liking and an inclina tion to love one another at the first sight and in the very beginning of sequantance and consequently that which first opens the door and intromits us to instruct ourselves by the example of other, and to give examples ourselves if we have any worth taling potice of and communicating

Clarks 3 m 1532

CHAPTER XIV

THAT MEN ARE JUSTLY PUNISHED FOR BEING OBSTINATE IN THE DEPENCE OF A FORE THAT IS NOT IN REASON TO BE DEFLADED

Valour has its bounds as well as other virtues, which once transgressed the next step is into the territories of vice, so that by having too large a proportion of this heroic virtue inde-s a man be very perfect in its limits, which upon the confines are very hard to discern he may very easily unawates run into temerity, obstinacy and folly From this consideration it is that we have derived the custom in times of wir to punish, even with death those who are obstinate to defend a place that by the rule of war is not tenable otherwise men would be so confident upon the hope of impounty that not a henroost but would resist and seek to stop in army The Constable Monstenr de Montmorence, having at the

siege of Pavia been ordered to pass the Ticino and to take up his quarters in the Faubouig St Antomo, being hindered by a tower at the end of the bridge which was so obstitute as to endure a battery hanged every man he found within it for their labour. And again, accompanying the Dunplan in his expedition beyond the Alps and taking the Castle of Villano by assault and all within it being put to the sword by the furt of the soldiers the governor and his ensign only excepted he caused them both to be trussed up for the same reison, as also did Captain Martin du Bellay then governor of Turm with the governor of St Bony, in the same country all his people having been

cut in pieces at the taking of the place But foresmuch as the strength or weakness of a fortress is always measured by the estimate and counterpoise of the forces that attack it-for a man might reasonably enough despise two culverins that would be a median to abide a batters of thirty pieces of cannou-where also the greatness of the prince who is master of the field his reputation, and the respect that is due unto him are also put into the bulance there is danger that the bulance be pressed too much m that direction And it may happen that a man is possessed with so great an opinion of lumself and his power that third ing it increasonable any place should dare to shut its gates aguinst him he puts all to the sword where he meets with any opposition whilst his fortune continues as is plain in the fierce and arrogant forms of summaning towns and denouncing war savouring so much of barbarian paide and insolence in use amongst the Oriental princes and which their successors to this day do yet retain and practise And in that part of the world where the Portu guese subdued the Indians they found some states where it was a universal and inviolable law amongst them that every eneny overcome by the king in person of by his heutenaut was out of composition both of ransom and metry

So that above all things a man should take heed if he can of falling into the hands of a sudge who is an enemy

and ristomatic

CHAPTER XV

OF THE PUNISHMENT OF COWARDICE

I over heard of a primee and a great captain having narration given him as he sat at table of the proceeding agranst Vousieur de Verrine who was sentented to death for having surrendered Boulogne to the English openly maintaining that a solther could not justly le put to death for want of courage And m truth to reason that I man should make a great difference betweet faults that merely proceed from infirmity and those that are visil h thei ffeets of treachers and make for m the last we ut against the rules of remon that lature has marginted in us whereas in the tormer it seems as it we might produce

^{&#}x27; To Henry VIII in Latt

the same nature, who left us m such a state of imperfection and weakness of courneys for our justification. Inscended that many have thought we are not fairly questionable for auxiliary but what we commit against our consciouse, and it is partly upon this rule that those ground then opinion who disapprove of capital and sangunary punsihments unfitted upon heretes and unsebetvers, and their also who hold that an advocate or a page is not accountable for having from mere ignorance failed in his administration. But as to cowardee, it is certain that the most usual

way of chartising it is by ignomin; and disgrace and it is supposed that this practice was nist brought into use by the legislator Charondas and that, before his time, the laws of Grecce punished those with death who fied from a buttle, whereas he ordained only that they should be for three days exposed in the public place, dressed in woman's attire, hoping yet for some service from them, having awakened then courage by this open shame "Suffundere males hominis sauguinem, quam effundere "1 It appears ulso that the Roman laws did anciently punish those with death who had run away, for Ammianus Marcellinus says that the Emperor Julian commanded ten of his soldiers, who had turned their backs in an encounter against the Parthans, to be first degraded, and afterwards put to death, according, says he, to the ancient laws, and yet, elsewhere, for the like offence, he only condemned others to remain amongst the prisoners under the laggage enorgh. The severe punishment the people of Rome inflicted upon those who fied from the battle of Canne, and those who ran away with Cherus Full rus at his defeat, did not extend to death And yet, methinks, 'tis to be feared, lest disgrace should make such delinquents desperate, and not only faint friends but enemies

Of lite memory, the Sugnem de Franget, heutenant to the Marshal de Chatthon's company, having by the Marshal de Chalannes been put in government of Fuentarabia, in the place of Monseur de Lude, and having surrendered.

[&]quot;Ruther bring the blood into a man's check than let it out of his body "-Terri Liev in his Apologitis

Martin du Belfay in his Memour, calls him Frauget

it to the Suamard, he was for that condemned to be degraded from all nobility, and both lumself and his posterity declared ignoble, taxable, and for ever incapable of bearing arms, which severe sentence was afterwards accordingly executed at Lyons' And, smoe that, all the gentlemen who were in Guise when the Count of Nassau entered into it, underwent the same punishment, as several others have done since for the ble offence. Notwithstanding, in case of such a manifest ignorance or consider as exceeds all ordinary example, tis but reason to take it for a sufficient proof of treachers and malice, and for such to be punished

CHAPTER XVI

A PROCEEDING OF SOME AMBISSIDADS

I ouserve in my travels this custom, ever to learn something from the information of those with whom I confer (which is the best school of all others) and to put my company upon those subjects they are the best able to speak of -

" Busti al noceliero regionar de centi. Al hableo dei terr, et le sue prughe Contr l'guerrier, contr 'l pretor gli armenti'

For at often falls out that, on the contrary, every one will rather choose to be prating of another man's province than his own, thinking it so much new reputation acquired, witness the jeer Archidamus put upon Perrander, "that he had quitted the glory of being an excellent physician to gain the repute of a very had poet. And do but observe how large and ample Clesar is to make us understand his inventions of building bridges and contriving engines of war' and how succeed and received in comparison,

54

De Belle tell is 17

^{2 (} Let the sailor content huns I with talking of the winds, the herd of his oven, the soldier of his wounds, the shephard of his Socks —An Italian translation of Profession in 1,43

3 Plutarch tooth of the Lacodemonius mion includings

where he speaks of the others of his profession, his own valour, and military conduct His exploits sufficiently prove him a great captain and that he knew well enough, but he would be thought an excellent engineer to boot, a quality something different, and not necessars to be expected in him The elder Dionisms was a very great captum, as it befitted his fortune he should be, but he took very great puns to get a particular reputation by poetry, and set he was never cut out for a poet, A gentlemus of the loug robe being not long since brought to see a study furnished with all sorts of books, both of his own and all other faculties, took no occasion at all to entertun himself with any of them but fell yers rudely and magisternally to descant upon a barrierde placed on the winding stair before the study door a thing that a hundred captains and common soldiers see every day without taking any notice or offence

"Optat ephappa a bus pager, optat arare esh dias "

By this course a man shill never improve himself nor naive at any perfection in morthur. He must therefore, make it his business always to put the architect the printer, the stituary even mechanic artism, upon discourse of their own carpeties.

And, to this purpose, in reding histories, which is everbody's subject I use to consolic what find of men use the authors of these persons that profess nothing but more letters, I in and from their porn quilt observe and learn style and language, if piroser, in the ruber mechae to credit what the spent of the temperature of the any of the horbit and complexions of princes of wounds and disease, if lawyers, we are from them to take obors of the contoriests of rights and wrongs, the establishment of I was and civil government, and the hite, if divines, the affairs of the Church, ecclemantical consumes, marriages, and dispensations, if courters, manners and corremones, if soldiers, the things that properly belong to their trade, and, principally, the accounts of the actions and enterrones

Dod Sic, w 6 "The lazy or desires a suddle and bridle, the horse wants to plough"—HOR. LP, 1: 14, 43

A PROCEEDING OF SOME AMBASSADORS BOOK I

wherein the, were personally engaged, if amhassadors, we are to observe negotiations, intelligences, and practices, and

..6

the manner how they are to be carried on And this is the reason why (which perhaps I should have lightly passed over in another) I dwelt upon and maturely considered one passage in the history written by Monsieur de Langev, a man of very great judgment in things of that nature after having given a narrative of the fine oration Charles V had made in the Consistery at Home, and in the presents of the Bishop of Mascon and Monsieur du Velly. our ambassadors there, wherem he had mixed erveral injurious expressions to the dishonour of our nation, and amongst the rest, "that if his captains and soldiers were not men of another kind of fidelity, resolution and sufficiency in the knowledge of arms than those of the king, he would immediately go with a rope about his neck and sue to him for mercy" (and it should seem the emperor had really this, or a very little better opinion of our military men, for he afterwards, twice or throce in his life, said the tory came

thing), as also, that he challenged the king to fight him in his shirt with rapier and posgnard in a boat. The said Sienr de Langer, pursonng his history, adds that the fore named ambassadors, sending a despatch to the king of these things concealed the greatest part and particularly the two last passages At which I could not but wonder that it should be in the power of an ambassador to dispense with anything which he ought to signify to his master. especially of so great importance as this coming from the mouth of such a person, and spoken in so great an assembly. and I should rather concerns it had been the era ant a duty faithfulls to have represented to lum the whole thing as it pasced, to the end that the liberty of celeting, disposing judging, and concluding might have remained in him for either to conceal or to disguise the truth for fear he should tale it otherwise than he ought to do and lest it should , to some extravarant re-obstem, and, in the merri to have been emorant of his affairs, should seem,
in a his over the abelong to him who is to give the law
who is in the beauty it, to him who is in Hatrick Apoth of the

D I Hatall, n 17 v. an hi Meanour, In v supreme command, and not to him who ought to look upon himself as inferior not only in authority, but also in prudence and good counsel. I, for my part, would not be

so served in my little concerns

We so willingly ship the collar of command upon any pretence whatever, and are so ready to usurp upon dominion, every one does so naturally aspure to liberty and power, that no utility whatever derived from the wit or valuin of those he employs ought to be so dear to a superior as a downinght and sincere obedience To obe, more upon the account of understanding than of subjection, is to corrupt the other of command. I meaning that P Crassus the same whom the Romans reputed five times happy at the time when he was consul in Asia having a ut to a Greek engineer to cause the greater of two masts of shows that he had taken notice of at Athens to be brought to him, to be employed about some engine of britters he had a design to make, the other, presuming upon his own science and sufficiency in those affairs thought fit to do otherwise than directed, and to bring the less, which, according to the rules of art, was really more proper for the use to which it was designed. but Crassus, though he gave our to his reasons with great patience, would not, however, take them, how sound or convincing soever for current pay, but caused him to be well whapped for his pains valuing the interest of discipline much more than that of the work in hand

Notwithstanding we may on the other unle consider that so previse and implicit an obedience as the vice objective positive and limited commands. The employment of ambressedors is never so confined many things in their manneagement of afters being wholly referred to the absolute sovenerative of afters being wholly referred to the absolute sovener but allow to their own conduct, they do not simply execute but also, to their own discretion and wiselon, form and model their master's pleasure. I have in my time however men of the long's betters, then the necessity of the afters they had in hand. Men of understanding do yet, to this day, confirm the custom of the lungs of Persan to give their lenterinatis and agents so hittle sem that unon

Taken from Aulus Gellms. 2 13

the least arising difficulties, they must fam have recourse to their further commands, the delay, in so vast an extent of dominion having often very much prejudiced their afteurs, and Crassus writing to a man whose profession it was best to understand those things and pre acquisiting him to what use this most was designed did he not seem to consult his advice, and in a manner myde him to interpose his better judgments

CHAPTER XVII

OF FIAR

"Obstanta, staterantque come et seu taucibus haut 1 1

I AM - Let so good a naturalist (as they call it) as to discern he what seemed springs fear has its motion in us, but, bo this as it mar, 'tis a strange passion, and such a one that the physicians say there is no other whatever that soore dethrones our padement from its proper seat, which is so true that I myself have seen very many become frantic through fear, and even m those of the best seitled temper it is most region that it begets a terrible astomabianni and confusion during the fit I don't the sulgar sort, to whom it one while represents their great-granderes rich out of their crates in their shrouds another while bolombling

" I was amand, my hair stood on end, and my your stuck in in throng - ippy E of u 71

then and mored I for the radices bedruit from on the I. In what springs your dath onthe man but well I not it is a strange pas son and as Phrestrem our, there is more duch soon r true port out and emerit out of its due sout Vents I have seen divers because mable and smeless for feare ver and him who is most without and best in which it is creatum, that wintest his fitte continue that begetteth many strange durs har, and terrible un armosts in him. I amit to speake of the valeur sort to whom the artificial as summary of the second of the second seco shorter and to othere it sometime schemeth Larves, Hot gold his Pot bin good fellows and an hother Bug hours and Chim erres -1 10P10, 1617 p. 25

CHAP AVII]

spectres and chimeras, but even amongst soldiers, a sort of men over whom of all others, it ought to have the least power, how often has it converted flocks of sheep into armed squadrons reeds and bullrushes into piles and lances, friends into enemies and the French white cross into the red cross of Spun! When Monsieur de Bourbon took Rome,1 an eusigu who was upon guard at Borgo San Pictro was served with such a fright upon the first alarm, that he threw himself out at a breach with his colours upon his shoulder, and run directly upon the enemy, thinking he had retrested toward the inward defences of the city, and with much ado, seeing Monsiem de Bourbon's people, who thought it had been a sally upon them draw up to receive him, at last came to himself and saw his error, and then facing about he retrested full speed through the same breach by which he had gone out, but not till he had first himdly advanced above three hundred paces into the open field It did not however fall out so well with Captain Julio's ensign, at the time when St Paul wis taken from us by the Count de Bures and Mousicur de Reu, for he laing so astonished with fear as to throw himself, colours and all, out at a porthole, was many distely cut to pieces by the cueins, and in the same sage, it was a very inemorable fear that so seized, contracted, and froze up the heart of a gentleman, that he sank down, stone dead, in the breich, without any manner of wound or hurt at all madness does sometimes push on a whole multitude, for in one of the encounters that Gurmanicus had with the Germans, two great parises were so amazed with fe is that they run two opposite ways, the one to the same place from which the other had fled ' Sometimes it adds wings to the heels, as in the two first sometimes it mails them to the ground, and fetters them from moving, as we read of the Emperor Theophilus, who, in a buttle he lost against the Agreenes was so astomshed and stapefied that he had no power to fiy-"adeo pavor ctam anytha formulat" -- till such time as Manuel, one of the principal commanders of

In 1527 Treat, Annal, 1-63
"So much does four dread even the means of safety "—QUINT CLIT. II Il

his army, having jogged and shaked him so as to rouse him out of his trance, said to him, "Sir, if you will not follow me, I will kill you, for it is better you should lose your life than, by being taken, lose your empire"1 But fear does then manifest its utmost power when it throws us upon a valuant despuir, having before deprived us of all sense both of duty and honour In the first pitched battle the Romans lost against Hamubal, under the consul Semurousus a body of ten thousand foot, that had taken fright, seeing no other escape for their cowardice, went and threw themselves headlong upon the great battahon of the enemies, which with marvellous force and fury they charged through and through and routed with a very great slaughter of the Carthagimans, thus purchasing an ignomimous flight at the same price they might have gamed a glorious victory 2

The thing in the world I am most afraid of is fear, that passion alone, in the trouble of it, exceeding all other accidents What affliction could be greater or more just than that of Pompey's friends, who, in his ship, were speciators of that horrible murder? Yet so it was that the fear of the Egyptian vessels they saw coming to bound them, posses ed them with so great sharm that it is observed ther thought of nothing but calling upon the mariners to make haste, and by force of ours to escapeaway, tall being arrived at I'vre, and delivered from fear, they had lessure to turn their thoughts to the loss of their captain, and to give vent to those tears and lamentations that the other more potent i assion had till then suspended "

"Tum payor superfirm owners mile ex animo expectoral ""

Such as have been well banged in some skirmish, may et, all wounded and bloody as they are be brought on agran the next day to charge but such as have once concrived a good sound fear of the enemy, will never be made so much as to look him in the face. Such as are in immediate fear of losing their estates of franshment or of slavery, live in perpetual anguish and lose all appetite and

Zonaras lah ma 2 Luy, 41 JO ' Cicero Tu-c , m 20

[&]quot;Then few drote out all intelligence from my mind" -I YNG - op Cicri o, Tust , in 8

CHAP AAM] HAPPINESS repose. whereas such as are actually poor, slaves, or exiles, ofttimes his as merrily as other folk. And the many people who, imputeent of the perpetual alarms of fear have hanged or drowned themselves, or dashed themselves to pieces, give us sufficiently to understand that ferr is more importunate and insupportable than death itself

The Greeks acknowledge another kind of fear, differing from any we have spoken of vet that surprises us without any visible cause, by an impulse from heaven so that whole nations and whole armies have been struck with it Such a one was that which brought so wonderful a desolation upon Carthage, where nothing was to be heard but affrighted voices and outcres, where the inhabitants were seen to sally out of their bouses as to an alarm, and their to charge, wound, and kill one another, as if they had been enemies come to surprise their city. All things were in disorder and furt till, with prayers and sacrifices they had appeared their gods, and this is that they call a pame

CHAPTER XVIII

THAT YEN ARE NOT TO JUDGE OF OUR HAPPINESS TILL

APTER DEATH 1 "Scalege ultima compet

Exspectanda dies homini est, dieique bestus Ante obitum nemo supremaque funer i dibet " THE very children know the story of King Crosses to this

purpose, who being taken prisoner by Cyrns, and by him condemned to die as he was guing to execution cried out "O Solon, Solon 1" which being presently reported to Cyrus, and he sendme to mounte of him what it meant,

Dich Sie., vs 7 1 Ibid , Plutureli on Ius and Ours, c. 8

Charron has borrowee with unusual liberdity from this and

the succeeding chapter See Nodier, Questions, p 206 "We should all look forward to our last day no one can be called hanny till he is dead and burned '-Ovin, Met , in 135

Crasus gave hun to understand that he now found the teaching Solon had formerly given him time to his cost which was That men, however fortune may smile upon them could never be said to be happy till they had been seen to pass over the last day of their lives by reason of the un certainty and mutability of human things which upon very hight and trivial occasions are subject to be totally changed into a quite contrary condition. And so it was that Agestlans made answer to one who was saying what a happy young man the King of Persit was to come so young to so mighty a kingdom Tis true and he but neither was Priam unbappy at his years In a short time kings of Vacedon successors to that mighty Alexan der become joiners and seriveners at Rome a tyrant of Sicily a pedant at Cornth a conqueror of one half of the world and general of so many armies a miterable surplant to the miscally officers of a lang of Egypt so much did the prolongation of five or six months of life cost the great Pompey and in our fathers days Indovice Sforza the tenth Duke of Mika whom all Italy had so long truckled under was seen to due a wintched prisoner at Loches but not tall be had heed ten years in captivity? which was the worst part of his fortune. The fairest of all queens wide to the greatest king in Europe did she not come to the by the hand of an executioner Unworthy and barbarous cruelty And a flourand more champles there are of the same kinl for it seems that as storms and tempests have a makes agreest the proud and or r tower us her his of our justy buildings there ar Iso spirits above that are envious of the Limbleuts here below

log cadro re l'umruno reabilità quada Olter i i pilola fasce si a que cure Proculeur which ru il labere vi letur

And it should seem also that Fortune sometimes her in

Huttrel Apotl of the haredan on any

[&]quot; He vas in tra one illa Louis VI 11 m tron care " Man Upren of Scot

So trite it a that some sec It a er up et l'in an affair the alitters or frees as I the cruel are sum unfer tool a ! w n to mak | rt tibe - Lepitics 1.31

wait to surprise the last hour of our lives, to show the power she has, in a moment, to overthrow what she was so many years in building, making us cut with Labrinis.—

> " Numerum hae die Una plus vivi milu, quam vivendum fuit * 1

And, in this sense, this good advice of Solon may reasonably be taken, but he being a philosopher (with which sort of men the favours and disgraces of Fortune stand for nothing, either to the making a man happy or unhappy, and with whom grand, ers and powers are accidents of a quality almost indifferent) I am apt to think that he had some further ann, and that his me ming was, that the very felicity of life itself, which depends upon the tranquillity and contentment of a well-descended spirit, and the resolution and assurance of a well-ordered so a ought never to be attributed to any man tall he has first been seen to play the last, and, doubtless, the bardest act of his part There may be disguise and dissimulation in all the rest where these fine philosophical discourses are only put on and where accident, not touching us to the quick, give us lessure to maintain the same gravity of ispect but, in this hast scene of death, there is no more counterfeiting we must speak out plum and discover what there is of pure and clean in the bottom of the pot

> "Nam very voces tum demain pectore ab mio Encuntur, et empitia persona in met res

Wherefore, at this last, all the other actions of our life ought to be tried and sifted "tis the muster-du," its the day that is judge of all the rest, " 'tis the day," stys one of the amounts," "that must be judge of all mu foregomer cars." To death do I refer the assay of the fruit of all my studies we shall then see whether my decourses came only from my mouth or from my heart. I have see in many be that death give a good or an ill repute to their whole life

[&]quot;I have lived longer by this one day than I should have done.

^{2 &}quot;Then at last truth issues from the heart, the visor's gone, the inin remains "—Legretrus, in high Senera Ep. 102.

Scape, the father-in law of Pompey, in dying, well wiped away the ill opinion that fall then every one had conceived of him. Epainmondas being asked which of the three he had in greatest exteam, Chabras, Pibucrates, or himself, "You must first see in dee," said he "before that question can be resolved." And, in truth, he would infinitely wrong that man who would weigh him without the honour and

random of his end God has ordered all things as it has best pleased Urm , but I have, in my time, seen three of the most execuable persons that ever I knew m all manner of abominable hyme and the most infamous to boot, who all died a very negular death and in all circumstances composed, even to perfection. There are brave and fortunate deaths. I have seen death cut the thread of the progress of a prodigious advancement and in the height and flower of its increase, of a certain person with so glorious an end that, in my opmon, his ambitious and generous designs had nothing in them so high and great as their interruption. He arrived, without completing his course at the place to which his ambition armed, with greater glory than he could either have hoped or desired, anticipating by his fall the name and power to which he aspired in perfecting his causer. In the judgment I make of another man's lite, I always observe how he carried himself at his death, and the principal concern I have for my own is that I may die well—that is, patiently and tranquilly

CHAPTER XIX

THAT TO STUDY PHILOSOPHY IS TO LEARN TO DIE

Cicene says ""that to study philosophy 19 nothing but to prepare one's self to die". The reason of which is, because study and contemplation do in some sort withdraw from us

Seneca, Ep., 24 " Plutuch, Apoth Montaigne, doubtless, refers to his friend Etsenne de la Doctie,

at whose death in 1563 he was present 1 Tuse , 1 31

our soul, and employ it squarately from the body, which is a kind of apprenticeship and a resemblance of death, or clse bornes all the wisdom and reisoning in the world do in the end conclude in this point, to teach us not to fear to die And to say the truth either our reison mocks us, or it ought to have no other and but our contentment only nor to ends mour anything but in sum to make us live well, and, as the Holy Scripture says, at our case. All the openions of the world agree in this, that pleasure is our and, though we make use of divers means to attime it they would otherwise, be repeated at the first motion, for who would give cur to him that should propose affile tion and misers for lus rud? The controcracs and absputes of the philosophical sects upon this point are merely verbal-"Trus-currenus solerissimas nugas" -there is more in them of opposition and obstinues than is consistent with so secred a profession, but whatsoever personage a man takes upon hunsell to perform the ever mixes his own part with it

Let the philosophers say what they will the main thing at which we all aim even in virtue itself, is pleasure. It amuses me to mittle in their ears this word, which they so nauscate to hear and if it signify some supreme pleasure and excessive contentment at is more due to the assistance of virtue than to any other assistance whatever. This pleasure, for being more gay more snews more robust, and more manly, is ouly the mon seriously voluntuous, and we ought to give it the name of pleasure, as that which is more favourable gentle, and natural, and not that of vigour from which we have denormated it. The other, and memer pleasure, if it could deserve this fair name, it ought to be by way of competition, and not of privilege I and it less exempt from traverses and meanwemences than variue itself, and, besides that the enjoyment is more momentary, fluid, and frul, it has its watchings, fasts, and labours, its sweet and its blood , and, moreover, has particular to itself so many everal sorts of sharp and wounding passions, and so dull a satisty attending it, as equal it to the severest penance. And we mistrike if we think that these incommodities serve

¹ Eyeles in 12, where, however, the exact lext is, "For a man to rejoice and to do good in his life" "Let us skip our three subtle trifles "—SEXNOR, Ep., 117

CG

it for a spur and a sparoning to the sub time of as in ha un-one contribute quicking II via ther) or six when we com-to virtue that like a resquence and difficulties overabeling and rander it instar and inners, and who was much more specified. arth than in voluptuousn - they smelle sharpen and the intensity perfect and divine pleasure they procure us. He renders himself unworths of it who will counterpose its cost with its fruit and neither under tands the blessing nor how to use it. The " who pres h to us that the que t of it is right, difficult and painful but its fruition pleasant what do they mean by that but to tell us that it is always unpleasing. For what human mems will ever attain its enjoyment. The most perfect have been from to content enjoyanat. An ensire person was easily in to constitute themselves to appread unto it and to approach of oil; with outcom poses sing it But they are decired seem; that of all the pleasances we know the very pursuit is pleasant. The attempt ever reliables of the quality of the thing, to which it is directed for it is a go of part of and consubstantial with the effect. The foliate and beautiful that ghtters in Virtue shows throughout all her appurtenances and avenues even to the fir t (airs and utmost limits Now of all the benefits that virtue confers upon us the

contempt of death as one of the greatest as the means that are immediates human life with a soft and easy tranquillity end gives us a pure and pleasant taste of living without which all other pleasure would be critical. Which is the reason who all the rules centre and concur in this one article And although they all in like monner with com mon a cord teach us also to despise pain poverty and the other accidents to which human life is subject it is not nevertheless with the came solution as well by passing the cacculents are not of so great necessity the greater part of mankind passing over their whole lives without ever knowing what poverty is and some without sorrow or sick anowing what power is muserum who lived a hundred and our vesters in perfect and continual health is also because at the worst death can whenever we please cut short and put an end to all other mean remembers. But us to death it is inevitable -

Son exiture, et mos in a termino.

and, consequently, if if frields us, "he a perpetual torment, for which there is no wart of consolation. There is no war by which it may not see thus. We may containfly turn our heads this was and that, as in a suspected country, "one, quasi-examin Thant his, semper units add". Our country of justice offere send but I conferent det "". Our country of justice offere send but I conferent det i maintain to be excetted upon the plut a where the items was committed, but, cours them to fine houses by the way, prepure for them the best entertaintie in two can—

Dul on chilochunt shorair Son ayum ath maps i intus Sonnum relucat ''

Do you think they can relief it - and that the fatal end of their journey being continually before their eyes, would not alter and deprace their palate from testing these regulars?

> "Andit iter unmeratque des spituiple varium Metitus situes, torquetus peste futura "1

The end of our rate is death, its the necessar object of our aim, which if it hight us, how is it possible to advince a step without a fit of agine? The romedy the viligar use, is not to think ent, but rome what brings the studiest each the deline so gross a bludness? They must brille the ask by the full

" this e thato ther suo mentions restricts retro

11 474

^{1 &}quot;We are all bound one voy use—the lot of all, sooner or later, is to come out of the un—All must be eternal exile and away "—Hor., Od., ii. 3, 25

Hon, Od., n. 3, 25 2 " Lyer, like lant day stone, it kans over us —Cickno Di. Finds, 18

Finds. 18
3 "Scalina abanties will not tackle their pulates, nor the melody
of bards or large share lends aboy "—Hoto, Od, 3111, 18
4 "He contailers the mate, compute the time of travelling,
measuring his life by the length of the purpose, and toronthe had
only the limit of the bloom to come "—CLI the Net Q, in Bart, of

[&]quot; Who in her folly seeks to advance backwards "-Literatius,

tis no nonder if he be often trapped in the piful) affra ht people with the very mention of death and many cross themselves as it were the name of the devil And because the makin, a man's will is in reference to dying not a man will be persuaded to take a pen m hand to that purpose till the physician has passed senience upon him and totally given him over and then betweet grief and terror God knows m how fit a condition of understanding he is to do it The Romans by reason that this poor syllable death

sounded so harshly to then ears and seemed so ominous found out a way to soften and spin it out by a periphrasis and instead of pronounting such a one is dead said. Such a one has lived or Such a one has ceased to live provided there was any mention of life in the case though pust it carried yet some sound of consolation And from them it is that we have sorrowed our expression. The late Monsieur such and such a one Peradventure as the siving is the term we have lived is worth out money s as born betweet eleven and twelve o clock in the foreneon the last day of February 1533 according to our computa tion beginning the year the 1st of January" and it is now I ut just fifteen days sume I we complete mue and thirty years old I make account to live at least as many more In the mean tage to invulde a man's self with the thought of a thing so far off were folly But what? Tours and old the upon the same terms no one departs out of life otherwise than it he had but just before entered into it neither is any man so old and decrept who having heard of Methuselah does not think he has yet twenty years good to come Fool that thou art who has assured unto thee the term of life. Thou depends t upon physicians' tales rather consult effects and experience. According to the common course of things tis long since that thou hast lived by extraordmary favour thou hast already outlived the ordinary term of life. And that it is so rection up

Philard Infe of Ceero e 22 2 This i as in virtue of an ordinance of Clarles IV in 1569

ereviously the year commenced at Easter so that the 1st January Id ? became the first day of the year land Mor to one did not real se I is expectation as he died in 1,92

LILL AVIIN

thy acquamtance, how many more large died before they arrived at the age than have attained unto it and of those who have compled their lives by their renown, talk but an account, and I dare by a wager thou wilt find more who have died before them after five-and-there were of age It is full both of reason and piets too, to take example by the humanity of Jesus Christ Himself, now, He ended His life at three-and-tharts years. The greatest man, that was no more than a man Alexander died also at the same age. How many several ways has death to surprise us?

" Quid quisque, vilet, nunquam boman sans Cantum est in borts

To omit fevers and pharisms, who would ever have imagined that a duke of Britaur' should be pressed to death ma a crowd as that duke was, at the entry of Pope Clement, my neighbour into Laone . Hast thou not seen one of one kings' killed at a tilting, and did not one of his ancestors the by the jostle of a bog . Eschilia, threatened with the fall of a bonse, was to much purpose drennspert in word that danger, seeing that he was snocked on the head by a lortouse falling out of an engle's talons in the eir. Another was choked with a gripestone, an emperor killed with the scratch of a cumb in combing his head Emilion Lepidus with a stumble at his own threshold," and Aufihus with a justle against the door as he entered the council-chamber "And hetwist the very thighs of nomen, Comelius Gallus the prator, Tagillmus captam of the watch at Rome, Ludovico, con of Guido di Genzago, Marquis of Mantua, and fof worse example) Speasippus, a Platonic philotophia, and one of

7 Ideas, shed, ext 8

self, tired of old age and infirmity

[&]quot;Be as cantions as he may, man can never foreset the danger that may at any hour beind fore "- Non- U m 13, 13 - John II ded 1305

This neighborn, Chiwent V , was Bertrand de Cot, Archieshop of Bordeaux

^{&#}x27; Henry II, killed in a toutnament, July 10, 1559 Plulip, elde t son of Louis le Gros

Val Max, 1, 12, ext 2 Plmy, Nat. Hist., vn. 33
 As to Spen-upples, Diogenes I vertine (iv. 9) says he killed hum

our Pepes. The poer pulge B have give adjournment in sease for eight does but he hans li me module, so emit domically deal and have one set of Mo. Expro 2. Wholis Crins Julius the photosism was an inting the case of a pain in death closed has soon and if I may bring in an example of may on blood a limited preformer Captum S. Martin a counter man three and twenty cores of 1 who had had be for a sufficient testimon of his value of pring, match at terms a correct of a life of a lattle lattle of sea his right car with his as if give no enumer of segar of wound or capture in tools no not of it not so much as at down to may a limited by a provided capture.

that blow. These so frequent and common simples passing even day before our as a low is it possible a man should discongrey, humself from the thought of death or avoid function in this is seen, moment for the threat. What matter is it too will see allow he as at comes to passing large death of the man he soot terms have it comes to passing the provided a man he soot terms from the with the expectation. For my part I was of this mind and it a man could be an means award at though it are paging under a call's skin I am one that should not be askinged of the shift all faint as to propose them to see a faint all faint as to propose these contributes to it I alle hold of as hittle deposits and exemplary as you will.

within five or six hours after of in apoplers ou neutral by

Promienta delara meroque viden Dura i ca delectent mala me vel denique fallant Qua i apere et ma a

But its fully to think of d mer anything that say. This go they come they galloy and lym, and a hot a word of d offit. All this is a say fine, but without when it comes ember to thinked as there was she will there on franches surprising them it univasies and unprejured then what to trement what outeress which im blass and deep just. Doll you ever see anythink, so subbit I so during d and so con fortuned? A mu masset therefore made more earth justy.

^{1.} I had rather seen and or a slaggerd so that my detects are agreed to to an self or that I am not profable on clous of them than be a see and captions.—How L_{L} in 2.1%

sion for it, and this brutish negligence could it possibly lodge is the brain of any min of sense (which I think utterly napossible), sells us its merchandise too dear. Were it an enemy that could be avoided, I would then advise to borron arms even of cowardies itself, but seeing it is not and that it will exich you as well flying and playing the poltroon, is standing to t like an hone t man-

> " Xempe et fugueem persequitur virum Nec pareit mibelles juvent i Pophtibus timidoque termo

And seeing that no temper of arms is of proof to secure us-

> " Ille heat ferro cuntus se condat, et are Mars tumen melusum protrahet mile e mit

-- let us learn bravely to stand our ground, and right him And to begin to deprise him of the greatest aliantage he has over us, let us take a war quite contrart to the common course. Let us disarm him of his novelte and strangeness, let us converse and be familiar with him, and have nothing so frequent in our thoughts as death. Upon all oc asions represent hun to our magmation in his every shape, at the stumbling of a horse, at the falling of a trie, at the least prick with a pin, let us presently consider and say to ourselves, "Well and what if it had been death itself " and, thereupon, let us encourage and fortify ourselves Let us evermore, amidst om jollits and feasting, act the remem-brance of our frail condition before our eyes never suffering ourselves to be so far transported with our doughts, but that we have some intervals of reflecting upon, and considering how many several wars this pollity of ours tends to death, and with how many dangers it threatens it. The Egyptians were went to do after this manner, who in the height of their feasting and murth, caused a dried skeleton of a man to be brought into the room to save for a memento to their mests

¹ "He pricue—the flying politicon, nor sparts the hametrings of the unwarlike wouth who turns his back,"—Idem, and, in 2,

^{2 &}quot;Let him hade beneath iron or brass in his fear, death will pull his head out of his armour "—Properties in 18

Omnom ere le diem til i diluxive supremum Grata supersentet que non spersi itar hora. 1

Where drath wants for us is uncertain, let us look for him everywhere. The premeditation of death is the premeditation of liberty be who has learned to die has un learned to serve. There is nothing of evil in life for him who rightly comprehends that the privation of life is no evil to know how to die delivers us from all subjection and construct Paulus Emilius answered him whom the misurable King of Macedon his personer sent to entreat him that he would not lead him in his triumph 'Let him make that request to himself "

In truth in all things if nature do not help a little it is very hard for art and industry to perform anything to pur pose I am in mi own nature not melancholic but medita tive and there is nothing I have more continually enter tamed myself withil than imaginations of death even in the most wanton time of my age

Jucundum auum a tas florida ver ageret 1

In the company of ladies and at games some have nor haps thought me possessed with some jerlousy or the uncertainty of some hope whilst I was entertaining in self with the remembrance of some one surpresed a ten days before with a burning fever of which he thed refurning from an entertumment like this with his head full of rille fancies of love and jolhty as mone was then and that for aught I knew the same destury was attending me

Jam fuerat nec post unquam recorare heebit.

Yet did not this thought windle my forehead any more than any other. It is unpossible but ne must feel a string m such imaginations as there it first but with often turning and returning them in one's mind they at last

-LUCRETTI S IIL 928

Think each day when past is the but the next day as mespected tall be the more nelcome. - Box Ep 1 4 13

² Plutarch Life of Paulus Amiline e 1/ Crosso Tuse v 40 ³ When my florid age rejected in pleasant spring — CATULIUS lyint Presently the present will have gone mever to be recalled

become so familiar as to be no trouble at all, otherwise I. for my part, should be m a perpetual fright and frenzy, for never man was so distrustful of his hie, never man so uncertain as to its duration Neither health, which I have hitherto ever enjoyed very strong and vigorous, and very scidion mierrupied, does prolong, nor sickness contract my hopes. Every minute, methinks, I un escaping, and it cternally runs in my mind, that what may be done tomorrow, may be done to-day Hazards and dangers do, m truth, little or nothing hasten our end, and if we consider how many thousands more remain and hang over our heads, besides the accident that immediately threatens us we shall find that the sound and the sick, those that are abroad at sea and those that sat by the fire those who are engaged in battle, and those who set idle at home, are the one as near it as the other 'Nemo altero fragilior est nemo in cris-tinum sin certior" For anything I have to do before I die, the longest hisure would appear too short were it but on hour's business I had to do

A friend of mine the other day turning over my tablets found therein a memorandum of something I would have done after my decease whereupon I told him, as it was really time, that though I was no more than a league's distance only from my own house and merry and well, vet when that thing came into my head, I made haste to write it down there, because I was not certain to live till I came home As a man that am eternally broading over my own I am at all hours as well prepared as I am even like to be, and death, who were be shall come, can being nothing along with hm I did not expect long before. We should dwars, as near as we can, he booted and spursed, and ready to go, and, above all things, take care, at that time, to have no business with any one but one's self -

"Quid biesa fortes jaculamur as o Multa ?"

 $^{^1}$ "No man is more fright than another no man more certain than another of to morrow "—Sanca, Lp, 91 2 "Why, for so short a life, true ounsides with so many project," "—Hop, ℓdt , in Je, 17

for we shall there find work enough to do without any midd of addition One man complains more than of death that he is thereby prevented of a glorious victory another, that he must die is fore he has married his daughter or edu ented his children a third secure only troubled that he must lose the society of his wife a fourth the conver site u of his con is the principal comfort and concern of his long For my part I am thanks le to God it this instint m such a condition that I am really to dislodge whenever it shall please Him without regret for anything whatsourer I disengage muself throughout from all worldly relations my leave is soon taken of all but myself wer did iny one prepare to hid adica to the world more absolutely and unreservedly and to slide hands with all manner of interest in it than I expect to do The deadest deaths are the best

> There O mover must on use relevant Upo does refer to much for private exer

And the builder

Manent *35 be oper interrupts impreque Minorum in cuits 3

A man must design nothing that will require so much time to the fluishing or at least with no such passionate desire to see it brought to perfection. We are born to notion

Quant moral me libin solver et meer of us 3

I would always have a man to be doing and at much as in him her to extend and spin out the offices of life and then life death take me planting my cabbage, indifferent to him and still less of my grades a not being involved. I saw one die who at his late; grasp complained of moldings to mach as that destiny was about to cut the thread of a chronide

Wrotch that I am they ery one fatal day has deprated not of so many pays of his ——Li CHETRIS in \$11.

The works framen measurplets it to tall principles of the walls unusuals ——Li red u. \$3 where may cat us per ular!

When I shall the let it be doing that I had designed.—

Ovid Azer, n 10 25

history he was then compling when he was gone no farther than the fifteenth or systemily of our kings

"Illind in his it has non addunt, not tibe ourned Januale-addinant rerum super module una."?

We are to discharge ourselves from these vulgar and huntful humours. To the purpose it was that non-first oppounded the places of sepulities absume the churches and in the most frequencies places of the city to accustom, rays Ecoragos the common people women, and children, that they should not is startled at the sechi of a corpse, and to the end, that the continual spectale of bone, graves and funeral obseques should put us in mind of onfinal conditions.

> "Quin chain (Ahlanare Meisceanning ei de Mos alan, et misser (pulls spectheult dirt Certantinu nerro sepe et supre pas (Mantun Pocula, respers), non pierco san, ann inches

And as the Ecyptum after there feeds were wont to present the company with agrant many of doubt, by one that creed out to them. "Doubt and be merry for such shall thou be when them art doubt but it my extent to breve death not only in my imagazation but continually in my mouth. Northersystem, and beaung, nor any places in which me to my many self, as the manus of men's deaths their nords, looks, and beaung, no any places in history I am so mitent moon, and it is manifest cough by my crowding in examples of this bind, that I have a purticular fanus to that subject. If I were a writer of hooks, I would compile a register, with a comment of the various deaths of my he who should teach men to die, would at the same time teach them to be. Discarding middle one, to which he gave that trile, but it was designed for another and less profitable end."

"They do not add that damp, we have an longer a de m to

2 Plutarch in Vits

^{1 &}quot;It was formerly the eartess to ealiern brangels with slaughter, and to combine with the reput the dire specified of men contending with the sword, the draig in mray cases faithing upon the cupe, and covering the tables with blood —SILUS ITALIES, and the state of the same tables with blood —SILUS ITALIES, and the same tables with the same

Peridenture some one may object that the pain and terror of lying so infinitely exceed all manner of imagina tion that the last fencer will be quite out of his play when it comes t the jush Let them say what this will to tremeditate is doubtle s a sers great abantage and best le is it nothing to 10 so fer at least without distur lance or alteration Moreover Auture herself assists and encourages us if the doubt be sudden and violent we has not lessure to fear if otherwise I perceive that as I engues further in my disease I naturally enter into a cor tun lout mg and distant of hie I find I have much more ido to direct this resolution of daing when I am well in health than when languishing of a ferer and by how much I have le - to do with the commodities of his ly reason that I legm to low the use and pleasure of them by so much I look upon death with less terror Which make, me hope that the further I remove from the first and the nearer I approach to the latter I shall the more casals earlange the one for the other. And as I have experienced in other occurrences that as Crear sais things often appear greater to us at a distance than near at hand I have found that being well I have had includes m much greater horror than when really afflicted with them The vigour wherem I now um the cheerfulness and delight wherein I now live, make the contrary estate at heir in so great a disproportion to my present condition that hy imignation I magnify those meantenences by one half and apprehend them to be much more trouble some than I fin I them really to be when the be the most heavy upon me. I hope to find death the same

Let us but of serve in the ordinary changes and dechur tions we daily suffer how nature deprives us of the light and sense of our holds de av What remains to an old man of the vigour of his youth and better days?

Hen -emba. "Ha portio cuanta manet

Crevar 10 in old weather beaten soldier of his guards who came to ask him leave that he might bill himself taking

the to old men to small a portion c. Lie i left -MAXIMIAN PLEASED OF GALLES 1 16

De Relia Gall sm 88

notice of his withered body and decrepit motion, pleasantly answered, "Thou fanciest, then, that thou art yet alive" Should a man fall into this condition on the sudden, I do not think humanity capable of enduring such a change but nature, leading us by the hand an east and, as it were, an insensible pree step by step conducts us to that inserable state and by that means makes it fumiliar to us, so that we are insensible of the stroke when our youth dies in us, though it be really a harder death than the final dissolution of a languishing body, than the death of old age forasmuch as the fall is not so great from an uncasa being to none at all, as it is from a sprightly and flourishing being to one that is troublesome and painful The body, bent and bowed has less force to support a burden, and it is the same with the soul, and therefore it is, that we are to ruse her up firm and erect against the power of this adversary For, as it is mapossible she should even be at rest, whilst she stands in fear of it, so, if she once can assure herself she may beast (which is a thing as it were surpressing human condition) that it is impossible that disquiet anxiety, or fear, or any other disturbance, should mhabit or have any place in her

> " Von vultus metantis tyranni Mente quarit solida, neque Auster Dux mquieti turbidas Adriæ Nec fuluninantis magua Josis manus "a

She is then become sovering of all her lasts and passions, mixtures of necessity, shame, potenty and all the other injunes of fortum. Lit we, therefore, as nature of its as can, get this advantage, this the true and sovereign bheath here on earth, that fortifies us wherewithal to dety violence and injustice, and to contemm prisons and chains

"In manues et Compedibu- sevo te sub custode tem bo

¹ Somest, Ep. 77
² "Not the measurem look of a tyrust shakes her well settled soul, nor turbulent Auster, the pract of the stormy Advante nor yet the strong hand of thundering Jone, such a temper moves!"—Hon, Od. in 3, 2

But nature compals us to at "Go out of this world," sers she, "as you entered mio it the same pass you made from death to life, without passion or fear, the same, after the same manner, repeat from bie to death. Your death is a part of the order of the universe, 'tis a part of the life of the world

tt i Inter se mertales mutus susuit

Pt, quasi cursores, vil ii faiugada traduit !

"Shall I exchange for you this be nutrial contexture of things. The the condition of your creation, death is a part of you, and whilst you encharous to evade it you evade rourselves This very being of sours that son now enjoy is equally divided betweet life and death. The day of your burth is one day's advance towards the grave

" Prints que vitam dedit, hara carpeit."

" Nescentes manmur, inneque att on the pendit 's

"All the whole time you live, you purlum from life and live at the expense of lite itself. The perpetual work of your life is but to lay the foundation of death You are in death, whilst you are in bis because you still are after death, when you are no more abie, or, if you had rather have if so, you are dead after life but dying all the while you live, and death handles the doing much more rudely than the dead, and more sensibly and essentially If you have made your profit of life, you have had enough of it, go your was satisfied

"Cur non ut plemus vil e conviva recedie"

"If you have not known how to make the best use of it, if

"Mortals, amongst themselves, live by turns, and, like the

runners in the games, give up the timp when they have wen the run ers in the games, give up the timp when they have wen the race to the next come." "Like HATLE, if 75, 78.

2 "The first hour that give us life, took in at also an hour."

SENECA, Her Fur 3 Char 874 "As we are been, ne due, and the end commences with the beginning "- Willies, Ast in 16

"Why not depart from life, as a sated guest from a feast?"...

Luciettle, m 951

it was unprofitable to you, what need you care to love it, to what end would you desire longer to keep it?

' Cur ampline addere qu errs. Rursum quod perent male, et meratum seculat omne "

"Lafe in itself is neither good nor evil, it is the some of good or evil as you make it And if you have lived a day, you have sen all one day is equil and like to all other days There is no other hight no other shade, this very sun this moon these very stars, this very order and disposition of things, is the same rour smesters enjoyed, and that shall also entertain your posterity

" ' \on vilum videre prinss, alimmie nepotes Amicient 2

' And come the worst that can come, the distribution and variety of all the acts of my comedy are performed in a year If you have observed the involution of my four seasons, they comprehend the infancy, the vouth, the virility, and the old age of the world the year has played his part, and knows no other art but to begin again it will always be the same thmy

" Tersamer ibidem atque manusus usque, "

" Atque in se sua per sestion volvator annus 4 "I am not prepared to create for you any new recreations

'San tila prefere a quod machiner any ensamppe

Quod place at mini et eadem and omun semper "Give place to others as others have given place to you

Equality is the soul of equity. Who can complain of being comprehended in the same distiny, wherein all are involved.

" "Why seek to add ionzer lite merels to renew all spent time, and be again tormented . - JUCPETILS m. Bit " I our granderes eas no other thang, nor will your por

tenty "-- VINITES 1 20 We are even turning in the same circle, ever therein con

fined "-Lt CPETIUS, ILL 1093 "The year is even turning round in the same hotstelle -

Tirgil, Georg u 492 " I can de we, nor find snything electo please you "tis the

same thing over and over again."-LLCILTILS, HL 9/7

Besides, live as long as you can, you shall by that nothing shorten the space you are to be dead, "its all to no purpose, rou shall be every what as long in the condition you so much fear, as if you had died at nurse

> " Licet quot vis vis endo vincere secla. Mors aterna tamen inhibitumus illa aranghi ' 1

"And yet I will place you in such a condition is you shall have no reason to be displeased

"In tern nestes nalium fore morte alum te, Qui pose, t a rus tibi te legere perengdum, Strusone accentem".

"Nor shall you so much as wish for the life you are so concerned about $\,$

"" Nec whi ettim que quam thin se vitanique requirit 5

Nec desiderium no-tri nec afficit allum 's

"Death is less to be feared than nothing if there could be anything less than nothing

"' Yulto mortem manne ad nos esse paraudum," Si munis esse potest, qu'un quod mbil esse videnus."

"Neither can it any way concern rou, whether rou are hving oi dead hiving by reason that ton are still in being, dead hearnes you are no more. Moreover, no one dies before his hour the time you levee belund was no more yours, than that we lapsed and gone before you came into the world, nor does it my more concern to:

^{1 &}quot;Live transplane over as many uses as you will, death still will remon termin." LaCostritus in 100 2 "Know you not that when deed, there can be no other hung selt to funct you do it, studing on over grave." Idea, total, 983
2 "You one then trouble, hanvelf about hun-self, or about life."

⁵ No one then troubles have if about himself, or about him -Idem that, 922.
1 No has any regret about himself -Idem, that, 935.

[&]quot;Nor has any regret about hun-elt"—dem, tout, 450
'Death would seem much less to us-of indeed there could be less in that which we see to be nothing "—Idem abid, 939

"Re per count quant mil ad no autes in setusies

Tem men tem found

82

- When we were this ends at is all there. The withits of bring, consists not in the length of days, but in the use of time, which meet hat here doing and withing that that the Valor use of time, which it is present with you. It dipends upon some will and not upon the muther of days to but a sufficient beight of the list possible two can mangurate to territ at the place towards which you are in mutally come, and wit there, is no journey but high its and And it company will made it more pheasure or more easy to you does not all the world yet levels ware fell vame way.
- *Ones not all the world dane, the same brest that you do? In these anothing that does not good on such a voir. A thousand manually a thousand other cretaines, die at the same moment that you die.
 - 'Nam nos in lls them neque nortem aurora equata est, Oure non audicitat unstos na actions gras Ploratus mortes con mes et in mes atra a
- "To white and should some and recurs to draw heal of three home possibilities could be toon his some taxon tamples, enough of those who have been mad pit said to due as threshy districted from his transcers but there, on our found any who have been dissisted. I with dung. It must therefore need be ever foother to conde mu string you have in the experimented in voir own person nor by that of any other. Why does thus completing of me and of district." Do we do those any wrong? It is not the to govern us or for us to general the? Though percedenture the garmany not be a complessed set this like is a man of low stature way a much a man way agant mathew room nor their

[&]quot; Consider how as nothing to us a the old age of times past

⁻Li currius ni 995

2 'All things then life over must follow thes -Idem thid

An multi has followed day no day has followed multi which there has not been heard solve and sorrowing care, the companions of death and funerals?—Ideas v 379

lives are measured by the ell Chiron refused to be immortal, when he was auguamted with the conditions under which he was to enjoy it by the god of time itself and its duration, his father Seture Do but seriously consider how much more insupportable and painful an immortal life would be to man than what I have already given him If you had not death, you would eternally curse me for having deprived you of it, I have mixed a little litterness with it, to the end, that seeing of what convenience it is, you might not too greedily and indiscreetly seek and embrace it and that you might be so established in this moderation, as neither to nauscate life, nor have an antipithy for dying, which I have decreed you shall once do I have tempered the one and the other betweet pleasure and pain It was I that taught Thales, the most comment of your siges that to his and to die were indifferent, which made him, tery wisely, answer him, "Why then he did not die ' 'Because,' said be 'it is mdifferent ' Water, earth. air, and fire, and the other parts of this creation of mine, are no more instruments of thy life than they are of the death. Why dost thou fear thy last day at contributes no more to the dissolution than every one of the rest the last step is not the cause of lassitude at does but confess it Every day travels towards death the last only arrives ut it " These are the good lessons our mother Nature teaches

I have often considered with myself whence it should proceed, that in war the image of death, whether we look upon it in ourselves or in others, should, without comparison appear has dreadful than at home in our own houses (for if it were not so, it would be an army of doctors and whining milksops), and that being still in all places the same, there should be, notwithstanding much more assurance in persants and the meaner sort of people, than m others of better quality I believe, in truth, that it is those terrible ceremomes and preparation, wherewith we set it out, that more terrify us than the thing itself, a new quite contrary way of living, the criss of mothers wives, and children, the visits of astounded and afflicted

Diogenes Lacrims, 2 35

friends, the attendance of puls and Subbering scream's, a dark room set round with burning types our liefs curriend, with physicians and darines, in some nothing but ghostlines and horror round about its, we seem dead and hard affected with when disguised in a twor, and so its with us, the vice must be a mored as well from things as from persons, that being taken was we shill find nothing undermenth but the very same death that a mean scream of a poor claumbermaid dud a dis or two ago without an immer of apprehruson. Happs is the death that haves us no kissure to prepare things for all this fopper?

CHAPTER XX

OF THE FORCE OF IMAGINATION

· Popus imaginatio general casum " sai the schoolmen I am one of those who are most seasible of the power of imagination every one is jostled by it, but some are overthrown by it. It has a very paer may impression upon me. and I make it my husiness to avoid wanting force to resist it I could he by the sole help of healthful and jolly company the very sight of another , pain materially pains ms and I often usure the serations of mother person. A percetual cough in mother takles my lungs and throat. I more unwillingly visit the sal in whom it love and duty I am interested, them those I can not for to whom I less look I take possession of the disease I am concerned at, and take it to myself I do not it all wonder that fancy should give fevers and sometimes Lill such as allow it too much scope and are too willing to entertain it Simon Thomas was a great physician of his time I remember, that happening one day at Toulouse to meet him at a rich

¹ Seneca Ep i '0 ² ' A strong unagunation begets the event itself '—Axions Scholast

old fellow's house who was troubled with weak lungs, and discoursing with his pretient about the method of his cure, he told him, that one thing which would be very conducive to it was to give me such occasion to be pleased with his to it was to give me such occasion to be praised into me company, that I might come often to see him, by which means, and be fixing his eyes upon the freshness of in-complexion, and he immemation upon the sprightliness and vigour that glowed in my vonth, and possessing all his senses with the flourishing age wherem I then was, his habit of body might, peridyenture, he amended, but he forgot to say that mune, at the same time might be made none Gallus Vibrus so long cudge Hed his brams to find out the essence and motions of madness, that, in the end, he himself went out of his wits, and to such a degree, that he could never after recover his judgment, and might brag that he was become a fool by too much wisdom. Some there are who through fear anticipate the hangman, and there was the man whose tres being unbound to have his pudon read to him was found stark dead upon the scaffold. by the stroke of imagination. We start tremble, turn pile. and blush, as we are variously moved by imagination , and, being a bed, feel our bodies restricted with its power to that degree, as even sometimes to expiring. And boiling voulliwhen fast askep, grows so warm with fance, as in a dream to satisfy amorous desires -

" Lt, quasi trim-acts expt annului rebu profundant fluminis ingente- fluctu- ve-temque erneatent "1

Although at be no new thing to "ee hours grown in a inght on the forehead of one that had none about he want to bed notwithstanding what bed (Lappas, Sing of Ital) is is memorable who livating one day been a very delighted speciator of a buff light and having all the inght drauned that he had horus on his head, dot, by the force of imagnation really cause them to grow there Passing pare to

I furreties, is 1629. The same of the citation is given in the preceding passage of the text.

2 Val. Max., v. 6. Plun, v. 38. Cuppus ness not lang of Italy,

but a Rom in prector, whom divination had informed that if he returned to Rome, how ould become King of Huly, and he preferred to remain in early.

the son of Creesus 1 the soice which nature had denied him And Antiochus fell into a fever, inflamed with the beauty of Stratomice too deaply imprinted in his soul? Plus pretends to have a on Lucius Cossitius, who from a woman was turned into a man upon her very wedding-day " Pontanus and others report the like metamorphosis to have happened in these latter days in Italy And, through the velicinent desire of him and his mother,

" Vota pure solvit, que formina voverat, Iplice ! "

Myself passing by Vitry le François," saw a man the Bishop of Sussons had, in confirmation, called Germain whom all the inhabitants of the place had known to be a girl till two-and-twenty verrs of age, called Mary He was at the time of my being there, very full of beard old and not married. He told us that by straning himself in a loap his male instruments came out and the girls of that place have to this day a song wherein they advise one another not to take too great strules for fear of being turned into men, as Mary Germain was It is no wonder if this nort of accident frequently happen, for if magination have inpower in such things, it is so continually and vigorously bent upon this subject that to the end it may not so often relapse into the same thought and vidence of desire it were better once for all to give these young wenches the things they long for

Some attribute the sears of King Dagobert and of St Francis to the force of imagination. It is said, that by it bodies will sometimes be removed from their places, and Celsus tells us of a prost whose soul would be ravished into such in cistass that the body would for a long time remain without sense or respiration. St Augustine makes mention of unother," who upon the bearing of any lament-able or doleful cries, would presently fall into a swoon, and

Herodotus, 1 S5 * Lucian on the Syrian goldest. Pluny, Nat Hist , vm 4

[&]quot;"Ipins, become a toy, paid the gifts which as a nomin, he had promised "-Ovid, Met., ix 793, where it is dond, not tota, and see the story shel , 714

In September 1580, as related in his Travels Restitutus , De Crist Dei, xiv 24

be so fur out of himself, that it was in vain to call, bawl in his ours pinch or hum him, till he voluntarily came to himself, and then he would say, that he had heard vinces as it were afar off and did feel when they pinched and burned him, and to prove that this was no obstinate dissimulation in definice of his sense of feeling it was manifest that all the while he had neither pulse nor breathing

"Tre very probable, that visions enchantments and all extraordmary effects of that nature, derive their credit principally from the power of imagination, working and making its chiefest impression upon vulgar and more easy

souls, whose belief is so strangely imposed upon as to think they see what they do not see I am not satisfied whether those pleasant lightures 1 with

which this age of ours is so occupied, that there is almost no other talk, are not mere voluntary impressions of apprehension and fear for I know, by experience in the case of a particular friend of mine one for whom I can be as responsible as for myself, and a man that cannot possibly fall under any manner of suspicion of itsinfficiency and as little of being enchanted who having heard a companion of his make a relation of an unusual frigidity that surprised him at a very unsersourble time being afterwards himself engaged upon the same account, the horror of the former story on a sudden so strangely possessed in imagination that he run the same fortune the other had done, and from that time forward, the scurry remembrance of his disaster running in his mind and tyrinmising over him, he was subject to relapse into the same misfortune. He found some remedy, however for this fancy is another funcy, by himself frinkly confessing and declaring beforehand to the party with whom he was to have to do, this subjection of his by which means, the agristion of his soul was, in some sort, appeased, and knowing that, now some such misbehaviour

Les noncments d'auguillettes as they were called, knots tied by some one, at a wedding, on a strip of leather, cofton, or salk and which, especially when presed through the wedding ring were supposed to have the magnet effect of preventing a con-unmation of the marriage, until they were united See Louandre, La Sor celleric, Paris, 1853, p 73

was expected from him, the refrancia upon his facultignol's And she rounds at such times as he was in to such apprehension when withing about the net threeth or hitbeing then the named and free and her body in its tru and natural estate the way at length to ease the part to be handled and communicated to the I need by of the other retable was totally freed from that a values nourman tion a man has once there an anim right here he ser after in danger of tassis broung himself with that here on unle upon the ne count of come excuested weather is Northern this disp-ter to be feared, but in adventure, where the soul is overextended with desire or respect and, especially then the apportunity is of an unforced and present nature . In these speed there is no means for a min to defew thins off from such a surrouse of shill put him alto a ther out of sorts. I have known some who have see ared themwhere from this muschine be coming half sated elsewhere purposely to thate the ardour of the turs, and offers, who long grown old find thems has less impotent in being less able, and one, who found an advanture in being assure I let a friend of his that he had a counters harm of enchantments that would seems him from this diserses. The story itself is not intich imics, and therefore you shall have it A count of a very great family and with whom I was

sers intimate being married to a fair lids, who bud formerli hen courted by one who was at the welding all his friends were in very great fear, but ispecially in old lady his kinswom in who had the ordering t the administrated in whose house it was kept, suspecting his rivil would offer foul play by these operate. Which fear she communicated to me. I but her oh mon me. I had be chance, about me a certain flat plate of gold whereon were graven some celestral figures, supposed good a sunst sunstroke or pauns in the head, being applied to the suture, where, that it might the better remain firm, it was seved to a ribbon to be tied under the chin, a forgers coustingerman to this of which I am speaking Jaques Pelletier, who had in my house, had presented this to me for a singular ranty I had a fancy to make some use of this knack, and therefore

privately told the count, that he might possibly run the sime fortune other bridegrooms had sometimes done, especially some one being in the house, who, no doubt, would be glad to do hum such a courtesy but let hun boidly go to bed For I would do hum the office of a friend. and if need were would not spare a nuracle it was in my power to do, provided he would engage to me, upon hi honour, to keep it to himself, and only, when they came to lurng him his caudle," if matters had not gone well with him, to give me such a sum, and leave the rest to me Non he had had his ears so buttered and his mind so prepossessed with the eternal tattle of this business, that when he came to't, he did a ally find himself tied with the trouble of his imagination, and accordingly at the time appointed, gave me the sign Wherenpon, I whispered him in the enthat he should rise, under prefence of putting us out of the room, and after a jesting monner pull my nightgown from my shoulders-we were of much about the same heightthrow it over his own, and there keep it till he had performed what I had appointed hun to do, which was that when we were all gone out of the chamber he should withdraw to make water, should three times repeat such and such words, and as often she such and such actions, that at every of the three times, he should tie the ribbon I put into his hand about his middle and be sure to place the medal that was fastened to it, the figures in such a posture, exactly upon his rems which being done, and having the last of the three times so well girt and fast tied the ribbon that it could neither unite nor slip from its place, let him confidently return to his business, and withil not forget to spread my gown upon the bed, so that it might be sure to cover them both These ape's tricks are the main of the effect, our fancy being so far seduced as to believe that such strange means must, of pecessity, proceed from some abstruce scence then very manity gives them weight and reverence And, certain it is, that my figures approved themselves more veneran than solar, more active than prolubitive 'Twas a sudden whimsej, mused with a little curiosity, that made me do a thing so contrary to my

A custom in I rance to bring the br degroom a crudle in the inidile of the right, or ins wedding night

first assault Till possession be taken, a man, that knows himself aubject to this infirmity, should learnely and by degrees make several hittle trails and high offers, without obstantely attempting, at once, to force an absolute conquest over his own mutinous and indeposed faculties Such as know their members to be naturally obedient, need take no other care last only to counterplot then fantasses

The indocale liberty of this member is very remarkable so importunately unruly m its turnidity and impatience when we do not require it, and so unsersonably disobedient when we stand most in need of it so imperiously contesting in authority with the will and with so much haughty obstinger denying all solicitation both of hand and mind And yet, though his relellion is so universally complained of, and that proof is thence deduced to condemin him, if he had, nevertheless, feed me to plead his cause, I should peradventure bring the rest of his fellow members into suspicion of completting this mischief against hun, out of pure envy at the maportune and pleasure especial to his employment, and to have by confederacy, armed the whole world against him, by melevolently charging him alone. with their common offence. For let any one consider, whether there is any one part of our bodies that does not often seruse to perform its office at the precept of the will, and that does not often exercise its function in defunce of her command They have every one of them passions of their own, that rouse and awaken, stupers and benumb them, without our leave or consent. How often do the involuntary motions of the countenance discover our mward thoughts, and betray our most private secrets to the bystanders The same cause that animates this member does also, without our knowledge, animate the lungs, pulse, and heart the sight of a pleasing object imperceptably diffusing a flame through all our parts, with a feverish motion Is there nothing but these veins and muscles that swell and flag without the consent, not only of the will, but even of our knowledge also? We do not command our hairs to stand on end nor our skin to shiver either with fear or desire, the hands often convey themselves to parts to which we do not direct them, the tongue

will be interdict and the voice congealed when we know not how to kep it. When we have solding to eat and would willingly feeled it the appetite does not for all that, forbear to strup the parts that we subject to it so more nor le a than the other appetite a were speaking of and lelt, manner on uncersonable leave; we when it thinks fit The vessels that serve to discharge the helly have their own proper dilatations and compressions without and beyond our concurrence as well as the a which are destined to purge the rems and that which to jurtify the prerogative of the will St Augustine urge of having seen a man who could command his rear to discharge as often one the seen as summen ator vet further forther with another example in his time of one that could break wind in time but these cases do not suppose any more pure obedience in that part for is any-thing commonly more tunishing or indiscree." To which let me add that I myself knew one so rude and uncoverned as for for'y years together made his master vent with one continued and unintermitted outbursting and 'trable will do so till be die of it And I could heartily with that I only kner by reading how often a man , belly W.A. Inst 1 one speed or reason now steel a many orn-by the denal of one speed pull branch am to the very door of an exceeding painful death and that the emperor who care therit to let firm all place hal at the same time given us power to do it. But for our will in who o behalf we prefer this accusation with now much greater probability may we reproach herselt with muture and sedition for her irregularity and his lience. Does the always will what we would have her to 1. Dies he not often will what we forled her a will and that to our manufest prejudice D. de suffer heredt more than any of the re't to be governed and here'd by the results of our reason To conclude I should move in the behalf of the gentleman, my cheat it might be considered, that in this fact, his cause hime inseparably and indistinctly conjoined with an access ore ver he only is called in ques-

³ De Civit Dei xin 24 The Emperor Claudin, he however erconting in Sactoma, (Vida, e. 3°) only intended to authorise the "angular privilege by an edget.

tion, and that he arguments and accusations which cannot be charged upon the other, whose husiness, indeed, it is sometimes inopportunely to myste, but never to refuse, and invite, moreover, ifler a tacit and quiet manner, and therefore is the maker and injustice of his accusers most manifestly apparent But he it how it will, protesting against the proceedings of the advocates and judges, Nature will, in the meantime, proceed after her own way, who had

done but well had she endoned this member with some particular privilege, the author of the sole immortil work of mortals, a divine work, according to Socrates, and love. the desire of immortality, and himself an immortal demon Some one, perhaps by such an effect of imagination may have had the good lank to have behind him here, the scrofult, which his companion who has come after, has carried with him into Spain. And 'us for this reason you

may see why men in such cases require a mind prepared for the thing that is to be done Why do the physicians possess, beforeh ind their patients' credibity with so many talse promises of one, if not to the end, that the effect of imagination may supply the unporture of their decoctions? They know very well that a great master of their trade has given it under his hand that he has known some with

whom the very eight of player would work. All which concerts come now into my head by the remembrance of a story that was told me by a domestic apothecars of my father's blunt Swiss a nation not much addicted to vamity and lying, of a merchant he had long known at Tonlonse, who boing a valetudinary, and much affacted with the stone, had often occasion to take clusters, of which he caused several sorts to be prescribed lum by the physicians, according to the accidents of his disease which being brought him, and none of the usual forms as feeling if it were not too hot, and the like, being omatted, he lay down, the syringe advanced, and all cerumentes performed, injection alone excepted, after which, the apothecary being gone, and the patient accommodated as if he had really received a cluster, he found the same operation and effect that those do who have taken one, mdeed, and if at any time the physician did not find the operation sufficient, he would usually give han two or three more doses, after the ancernts had an opinion of certain women of Seythin, that being animated and energed regards are one, they killed him only with their looks. Totouses and estrelec hatch their eggs with only looking on them, which infers, that their eyes have in them some operulative virtue. And the eyes of witches are said to be assailant and luriful.—

"Nescuo quis teneros oculas mila fascinat aguos

Magicians are no very good authority with me. But we experimentally see that women majorit the marks of their function the children they carry in the words, witness in that was broach to be of a Moor, and there was presented to Charlas the emperor and King of Bobonna a gril from about Pras, all oter rough and covered with limit whom her mother said to be so concreted he mount of a picture of St John the Baptist that hung within the curtains of her bed

It is the same with beasts, witness Jacob's sleep and the hares and partrulges that the snow turns white upon the mountains. There was at my house a little while ago a cat seen watching a bird upon the top of a tree, these for some time mutually fixing their eyes one upon mother, the bird at last let herself fall dead into the cat's claus. either dazzled by the force of its own imagination, or driwn by some attractive power of the cut Such as are adducted to the pleasures of the field have, I make no question, heard the story of the falcones, who having earnestly fixed his eves upon a late in the air laid a wager that he would bring her down with the sole power of his eight, and did so, as it was said, for the tales I horrow I charge upon the consciences of those from whom I have them. The discourses are my own, and found themselves upon the proofs of reason, not of experience, to which every one has liberty to add his own examples and who has none, let him not forly ir, the number and varieties of accidents considered, to behere that there are plenty of them of I do not apply them well, let some other do it for me And, also, in the subject of which I treat, our manners and motions, testi-

[&]quot; some eye I know not whose, is bewitching my tender lambs" " I RCH., L. log , in 103

monies and instance how fibulous society provided they are possible serve as well as the true, whether this have malls happens I rine at Rome or Paris to John or Peter tis still within the verge of human capacity which serves me to g od us I see and make mandvantage of it as sell in statour ream substance and amongst the various r a lungs thereof in lustors I call out the most rare and memorable to ht my own turn. There are authors whose only end and design it is to give an account of things that have happened more if I could arrive unto it should be to deliver of what may happen. There is a just liberty allowed in the schools of suppresses, simulatudes when ther have none at hand I do not however make any use of that privilege and as to that matter in superstitions religion surpass all instorical authority. In the examples which I here bring in of what I have beard read done or said I have forbidden maself to dare to alter even the most light and indifferent circumstances my conscience does not falsals one title, what my ignorance may do I

96

And this it is it at makes me sometimes doubt in my own mind whether a divine or a philosopher and such men of evict and tender produces and consume are fit to write history for how can they stake their reputation upon a popular faint? has it is an enable for the opinions of men their do not know? and with what assurance deliver their conjectures for current per? Of actions performed before their own eres wherein several poisons were act as they would be unwilling to give evi lease upon onthe before a pudge, and there is no man so familiarly known to them for whose intentions they would be unentioned by moral become absolute caution. For my part I than it less heardous to write of things gast than present by how much the writer is only to give an account of things every one knows he must of necessity better our first.

borrow upon trust.

I am soluted to write the affairs of my own time by some who fancy I look upon them with an erc less blinded with passons than nuclier and have a clearer might into them by reason of the free access fortune has given me to the heads of various factions. List they do not consider flast to purchase the glorn of Saltust I would not give

myself the trouble, sworn onemy as I am to obligation, assiduits, or perseverance that there is nothing so contrary to my style as a continued narrative, I so often interrupt, and cut myself short in my writing for want of breath, I have neither composition nor explanation worth anything. and am ignorant, beyond a child of the phrases and even the very words moper to express the most common things. and for that reason it is that I have undertaken to say only what I can say, and have accommodated my subject to my trength should I take one to be my guide, peradventure I should not be able to keep pace with him, and in the freedom of my liberty, might deliver judgments which unon better thoughts, and a cording to reason would be illegitimate and punctimble Pintuch would tell us of what he has delivered to us, that it is the work of others that his examples are all and everywhere exactly frue that they are useful to posterny, and are presented with a lustre that will light us the way to virtue, is his own work. It is not of so dangerous consequence, as m a medianal drug, Whether an old story he se or no

CHAPTER XXI

THAT THE PROPIT OF ONE MAN IS THE DANAGE OI ANOTHER

DEVADES the Athemen 1 condemned one of his c.ta. whose trade it was to sell the necessaries for funeral ceremonies. upon pretence that he demanded unreacomble profit, and that that profit could not a crue to him but by the death of a great number of people A judgment that appears to be ill grounded, forsemuch as no profit whatever rin possibly be made but at the expense of another, and that by the same rule he should condemn all gram of what hand soever The merchant only thraves by the debanchers of youth the husbandman by the deveness of grain, the architect by

1 Senera, De Beneficus, vi 3, whence meanly the whole of this climpter is taken

the ruin of buildings, lawsers and officers of justice by the suits and emtentions of men, nav even the honour and office of divines are derived from our death and vices. A physician takes no pleasure in the health even of his friends says the mount Greek comes writer nor a soldier in the perce of his country and so of the rest ! And which is let worse let every one but dive into his own bosom and he will find his private wishes spring and his secret hopes grow up at mother's expense. Upon which consideration it comes into my head that Nature does not in this swerve from her general polity for physicians hold that the birth nournshment and increase of everything is the dissolution and corruption of another -

> Nam quodeumque cur- rintatuia fimbas exit Continue heen or e tillius quelfuit ante .

CHAPTER XXII

OF CUSTOM, AND THAT WE SHOULD NOT EASILY CHANGE A LAW RECEIVED

Hr 2 seems to me to have had a right and true apprehen sion of the power of custom who first invented the story of a country-woman who having accustomed herself to play with and carry a young calf in her arms and daily con tnumg to do so as it grew up obtained this by custom that when grown to be a great ox she was still able to bear it For in truth custom is a violent and treacherous schoolmistiess. She by little and little ship and unper

See Rous Can Fride book in "For whatever from its or in confines has as all anged the is at once the leath of that which before it is - Lickerits in

Let u take Florio's rendering of this engines passage. We oninion is that he convened aright of the force of custome that hist invented this tale how a countries women having entired herselfe to cherick and heare a young calle in her arme, a hich continuing shee got such a cu tome that when he grew to be a great ove shee carne I ham still in her armes -Edit 1613 n 46

' Stobreus Serm 3333.

ceived, slips in the foot of her authority, but having by this gentle and humble beginning, with the benefit of time fixed and established it, she then unmasks a furious and is rannic countenance against which we have no more the courage or the power so much as to lift up our eyes. We see her. at every turn foreing and violating the rules of nature: "Usus (fficteessimus rerum ommum mingister" I refer to her Plato's cave in his Republic, and the plu sicians, who so often submit the reasons of their art to her authority, as the story of that king, who by custom brought his stomach to that pass, as to live by poison, and the maid that Albertus reports to have hved mon spaders. In that new world of the Indies there were found great nations, and in very differing chinates who were of the same diet, made provision of them and fed them for their tables, as also they did grasshoppers muce, heards, and lats, and in a time of serreity of such deheacies a tend was sold for an arouns. ill which they cook, and dish up with several sauces. There were also others found, to whom our dut, and the flesh we cut, were renomous and mortal "Consuctudinis magna vis est permoctant remateres in mue in montibus nei se primitur pugiks costibus contust, in ingeniscunt andem ". These strange examples will not appear so strange if we

omisider what we have ordinar experience of the much consider what we have ordinar experience of the much reported of the people about the extracts of the Nile, and what philosophiers believe of the music of the spinors, that the bodies of those crede being solid and smooth, and coming to touch and rule upon one another, cannot fail of correting a marvellous harmony, the changes and cadence of which cause the revolutions and above of the stars, but that the horms save of all creatures have below, being university, like that of the Ecryptans, deafined, and stapefied with the continual noise, caused, long great soeres;

[&]quot;Custom is the best master of all things "-PLINI, Nat Hist ,

[&]quot;The power of castom revery great huntenen will be out all hight to the enon, or stiffes themselves to be burned up by the san on the mountains, bovers, however hurt by the creatus, never utter a groun "-Coccao, Tane, m 17

processed: Souther, milker, proton or, forgomen, and armounts could never be able to live in the properties of their own trobes did it stake their cars with the same

violine that it does may.

We performed shoulder gratifies my own similing at first, but that I have seen at three does together, to only pleasing to the bestumber. Thus is yet in one strange, that distant notwiths) incling long informations and intervals, should be that the power to mint, and exhable the effect of its impressions one union are sense as seminated in such as the near time to septem of the best frequent more of the belte I miss II have been at the contract of the contract of

any manner of offence, and often without awaking at it Plato reprehending a box for playing at mits, "Thou reproved me," says the log, "for a very little thing." Custom," replied Plato, "is no little thing." I find that our greatest axes derive their first properties from our most tender infanes, and that our principal education depends upon the mirse. Mothers are mightily pleased to see a civil writhe off the neck of a chicken, or to please itself with hurting a dog or a cat, and such wise fathers there are in the world who look upon it as a notable mark of a martial spirit, when they hear a son miscall, or see him domineer over a poor peasant, or a lackey, that dares not ruph, nor turn again, and a great sign of wit, when they see hun cheat and overreach his playfellow by some makenous treachers and decent Yet these are the true seeds and roots of cruelty, tyranny, and treavon, they bud and put out there, and afterwards shoot up agoroush, and grow to produgious bulk, cultivated by custom. And it is a very dangerous mistake to evense these vik meanations upon the tenderness of their age, and the travality of the subjectfirst, it is nature that speaks, whose declaration is then mone

¹ This passage is taken from Chero's "Breum of Scipio," see his De Eophblea, vi 11 The Egypthus vice said to be standed by the noise of the Cotracts.
² Diogenes Devitins, in 33 But be whem Plato censured was not a boy playing at mits, but a man throwing due.

sincer, and uward thoughts more unhyguesed, as it is more well and young, secondly, the deformits of coorange does not rousest nor depend upon the difference between crowns and pans, but I rather hold it more just to conclude thus why should he not core in ercours since he does at in puss, than as they do, who say they only july for pans, thou would not do it if it were for mency? Children should carefully be instructed to abhor trees for them own constructions and the natural deformits of those vices ought so to be represented to them, that they may not only avoid them in their actions, but especially so to abominate them in their actions, but especially so to abominate them in them hearts, that the very thought should be larteful to thom, with what mask very it her unit be directed.

I know very well, for what concerns myself, that from having been brought up in mis childhood to a jilein and straightforward way of dealing, and from having had an aversion to all manner of juggling and foul play in my childish sports and recreations (and, nideed, it is to be noted that the plays of clobben we not performed in play, but are to be judged in them as their most a mona actions) there is no came so small abeam from my own bosom naturally, and without study or endeavour. I have not an extreme aversion for docut I shuffle and cut and make us much clatter with the cards, and keep as strict account for furthings, as it were for double pistoles, when winning or losing against my wife and daughter, 'tis indifferent to me as when I play in good carnest with others for round sums At all times, and in all places, my own ever are sufficient to look to my fingers. I im not so narrowly watched by any

other, neither is there any I have more respect to
I saw the other dry, at my own house, a hitle fellow, a
native of Nantes berry without arms, who have so well taught
his feet to perform the serveses his hands aboud have done
him that trulv these have half forgotten them natural office,
and, indeed the film cells therm his hunds, with them he
cuts anything, charges and develorizes a pixtol, thrands a
needle, serw, writes, potty off his hat, comb his head plays
at cards and diee, und all this with as much desterrity as any
other could do who had more, and more proper, limbs to
asset him. The money I gave him—for he gains his
hung by showing these feats—he took in his food, as we do

in our hand. I have seen mother who being yet a boy flourished a two hunded sword and if I may so sav handle I a halberd with the mere mot one of his beek and should rs for want of hands tossed them into thear and caught them again darted a dagger and cracked a whip as well as any coachman in France

But the effects of custom are much more manufest in the strange impressions she imprints in our minds where she meets with less resistance What has she not the power to impos upon our judgments and behels? Is there any so fantastic opinion formitting the gross impostures of religions with which we see so many great nations and so many understanding men so strangely besotted for this being beyond the reach of human season on circu is more excusable in such as are not endued through the divine bounty with an extraordinary illumination from above) but of other opinions are there any so extravagant that she has not planted and established for laws in those parts of the world upon which she has been pleased to exercise her power? And therefore that ancient exclamation was ex-ceeding just. Non-pudet physicum, id est speculatorem venutoremque nature ab samus consustadine imbutis querere testimounia rentatis.

I do believe that no so abourd or reducations funce can enter into human imagination that does not meet with some example of public practice and that consequently our reason does not ground and back up There are people amongst whom it is the fashion to turn their backs upon him they valute and never look upon the man they intend to honour There is a place where whenever the lung sorts the greatest ladies of his court put out their hands to receive it and another nation where the most eminent persons about him steep to take up his ordere in a linen doth Let us here steal room to meer a story

A French gentleman was sluars went to blow his nose with his fingers (a thing very much against our fashion) and he justifying himself for so doing and he was a man

Is it not a shame for a natural philosopher that is for sit observer and hunter of nature to seek testimon of the truth from minds propos essed with enstone -Cicero De Autura Deor L 30 The fext las refere, not or error

famons for pleasant repuriees, he asked me, what privilege this filths excrement had, that we must carry about us a fine handkerchief to receive it, and, which was more, afterwards to last it excelled up, and carry it all day about in our pockets, which he said could not but be much more nausions and offensive, than to se if thrown inni, as we did all other exacustions. I found that what he said was not altogether without reason and by being frequently in his company, that slovenly ichica of his was at list grown familiar to me, which nevertheless we make a face at when we hear it reported of another country. Miracles app ar to he so, according to our ignorance of nature and not accordmg to the essence of nature the continually being accustomed to anything, blands the eye of our judgment Barbarnaus are no more a nonder to us than we are to them, nor with any more besson, us every one would confess, if after having truelled over those remote examples, man could settle themselves to reflect upon, and rightly to confer them with, their own Human redson is a tracture almost equally infused into all our opinions and manners, of what form socier they are, infinite in matter, infinite in diversit; But I return to my subject

CHAP, XXII]

There are peoples, where, his wife and children excepted, no one speaks to the king but through a tube lin one and the same nation, the varging discover those parts that modesty should persuade them to hade, and the married women carefully cover and conteal them. To which this custom, in another place, has some relation where chastity, but in mairings, is of no esteem, for unnurised women may prostitute them elve to as many as they please, and being got with child may lawfully take physic, in the sight of every one, to destroy their fruit. And in another place, if a trade-man marry all of the same condition, who are mysted to the wedding, he with the bride before him, and the greater number of them there is, the greater is her honour, and the opinion of her ability and strength if an Officer marry 'tis the same the same with a libourer or one of mean condition but then, it belongs to the lord of the place to perform that effice, and yet a severe localty during marriage is afterwards strictly enjoined. There are places where brothels of young men are kept for the Thusure of women where the wives go to war as well as the husbands and not only share in the dangers or battle but moreover in the honours of command Others where the vear rings not only through their noses hip cheeks and on their toes but also weighty gunmals of gold thrust through their pans and buttocks where in eating they the their finger upon their thighs genitories and the soles of their feet where children are excluded and brothers and nephews only mherit and elsewhere nephews only saving in the succe sion of the prince where for the regula tion of community in goods and estates observed in the country certain sovereign magistrates have committed to them the universal charge and overseeing of the agriculture

an I distribution of the fruits according to the necessity of every one when the lament the death of children and feast at the decease of old men where they he ten or twilve in a bed men and their wives together where women whose husbands come to violent ends may marry again and others not where the condition of women is looked upon with such contempt that they hall all the native females and but wites of their neighbours to supply then use where husbands may repudrate their wives with out showing any cause but wives cannot part from their husbands for what cause soever where husbands may sell their wive in case of sterility where they boil the bodies of their dead and afterwards pound them to a pulp which they mux with their wine and drink it where the most coveted sepulture is to be eaten with does and elsewhere by birds where they believe the sonly of the blessed live in all manner of librity in delightful fields furnished with all sorts of delicaries and that it is these souls repeating the word, we utter which we call Etho where they fight in the water and shoot their arrays with the most mortal aim swimming where for a sign of subjection ther lift up their shoulders and hang down their heads where they put off their shoes when they enter the king's palace where the cunuchs who take charge of the sacred women ha e, moreover their has and noses out off that they may not be loved where the prierts put out their own ever to be better arguanted with their demons and the better to receive their oracles where every one makes to himself a

derty of what he had best, the hunter of a hon or a fox, the fisher of some fish, idols of every human action or passon, in which place, the sun, the moon, and the earth are the principal deities, and the form of taking an oath is to touch the earth looking up to he even, where both flesh and fish is esten raw, where the greatest outli they take is, to swear by the name of some dead person of reputation, laying their hand upon his tomb, where the new year's gift the ling sends every year to the princes his vassals is are which being brought, all the old fire is put out, and the neighbouring people are bound to fetch the new every one for themselves, upon prin of high treason, where, when the king, to hetake himself wholly to devotion retires from his administration (which often falls out), his next successor is obliged to do the same and the right of the hingdom devolves to the third in succession, where they vary the form of government according to the seeming necessity of affairs, depose the king when they think good, substituring certain elders to govern in his stead and sometimes transferring it into the hands of the commonalis, where men and women are both arcumersed and also brutized, where the soldier, who in one or several engagements, has been so fortunate as to present seven of the enomies' heids to the king is mide noble where their live in that mire and unsucable opinion of the mortality of the soul, where the women are delivered authout prin or fear where the women we'r copper leggings upon both legs, and if a louse late them are bound in magurnments to bite them again, and dare not marry till first they have made their king a tender of their vinginity, if he please to accept it where the ordinary was of salutation is by putting a finger down to the cuth, and then positing it up towards heaven where men carry burdens upon their heads and women on their shoulders, where the women make water standing, and the men squatting where they sand their blood in token of friendship, and offer incense to the men the) would honor his gods where, not only to the fourth, but m any other remote degree Lindred are not permitted to marry where the children are four years at muse, and often twelve, in which place, also it is accounted mortal to give the child such the first day after it is born where

there the eith and childrand probability of t tell folder and to the markers either major also produce mattement he there be the I - lenthern der bir the return to the term of the term of the local term of the local to the term of the local to the term of the local term sare dathmane path has his turn helm the relationary at the atdars went we trust a relate tilel a thiffe me the juich lebell whith rep metlerites vi o the serol hearth her this monty on lither to thought of with one multiple to the control of thermale and meanthralise grath file right haloph I migth Itt good fr man at and france who the effeth lose not baland to covered us as it will and show the ther and in the nights uring province a mail their har gree long laft and a me behall showing at a the nest when permitted the out their chillen and hast mile there are a fither on state har white a manner of his warm ther with child and fathers mile no of their and angliter or an authorit a said where at their and must rate they and reliance all by I and their chillen to on mother without any considerate n of near n seef lived. In our place men f ed upon human fiesh in mather 'to a put of a prome office for a ment of all his fath a at a cirtum age absenter the fathers dispose of their chil dren whilst set in their mothers months some to be pr s reed orders fully brought up and oth as to be it in lone. crundences Llowhere the old hast in Is had their wives to come men and in another 1 les thes are in common without offense ar one place particularly the women take it for a mark of honour to have as many gay franged tis els it the bottom of their garment as they have him with search men. They wer has not custom made a republic of women separate is by themselves has it not put arms mto their hards and made them russ arms and fight bittles. And does she not his her own precept instruct the most ignorant vulgar and make them perfect in things which all the philosophy in the world could never best into the heads of the wrest men. For we know entire nations

where death was not only despred but interfamed with the greatest trainingly where children of seven years old

Jin*

suffered themselves to be whapped to death, without changing countenance, where riches were in such contempt that the meanest citizen would not have degined to stoop to take up a purse of crowns. And we know regions very fruitful in all manner of provisions, where, notwithstanding, the most ordinary died, and that ther are most pleased with, is only bread, cresses, and writer. Did not custom, moreover, work that mirele in Chins that, in seven hundred vers, it was never known that ever mind or wife committed any act to the prejudice of the functor?

To conclude, there is nothing in my opinion, that she does not or may not do and, therefor, with very good reason it is, that Pindar calls her the queen, and empress of the world 1 He that was seen to beit his father, and reproved for so doing, made answer, that it was the custom of their family that, in like manner his father had beaten his grandfather, his grandfather his great grandfather, "And this," says he, pointing to his son ' when he comes to my age, shall beat me " And the father whom the son dragged and hauled along the streets commanded him to stop at a certain door, for he himself, he said had dragged his father no farther that being the utmost hint of the hereditary outrage the sons used to practise upon the fathers in their family. It is as much lo custom as infirmity, says Aristotle' that women ten their hair, bite their nails, and eat coals and carth, and more by custom than nature, that men abuse themselves with one another The laws of conscience, which we pretend to be derived

than nature, that men abuse themselves with one another. The laws of conseience, which we pretend to be derived from nature, proceed from custom, every one, laving an inward veneration for the opinions and manners approved and received amongst his own people, cannot, without very great reluctance, deput from them, not apply himself to them without applians. In times pixt, when those, of Orete would curve any one, they people the gods to engage him is some ill custom? But the principal effect of its power is, so to sense and ensares us, that it is hardly in us to divenges ourselves from its gripe, or so to come to our-lived or the control of th

of custom

* Moral Nicomae, vii 6. * Val Max, vii 2, ext 15

Herodotus, in criting these words (m. 38), upplies to rouse the sense of custom

milk and that the face of the world presents itself in this posture to our first wight, it seems as if we were born upon condition to follow on this track, and the common fance-that we find in repute servywhere about us and infused into our minds with the seed of our fathers, appear to be the most universal and genume from whence it comes to pass that whatever is off the lunges of custom, is believed to else of the bunges of reason, bow unreasonably for the most part, God knows
If, as we who study ourselves, have learned to do, every

one who hears a good sentence, would immediately consider how it does any way touch his own private concern, every one would find that it was not so much a good saying as a

seven lash to the ordinery singulary of his own judgment but men receive the precepts and advocations of truth as directed to the common sors, and never to themselves, and instead of applying them to their own manners do only very ignorantly and unprofatably commit them to memory But let us return to the empire of custom. Such people as have been bred up to liberty and subject to no other dominion but the suthority of their own will look, upon all other form of government as monstrous and contrary to nature. These who are inured to monarchy do

covering the transfer of the control of the control

becoming the to take into harded subjection starif content with the place where he is planted by anture, and the Highlanders of Sectland so more part efter Tourane than the Seythians after Thesain Darussating occasion of the Indians, of eating the dead bodies of their fathers (for that was their would take to assume the outsom of the Indians, of eating the dead bodies of their fathers (for that was their use believing they could not give them a better, nor more noile separature, than to hary them in their own bodies), they made answer that nothing in the world visual far them to de at, but having also trued to perfect them to be them to de the other than the other than the strength of the other than the

suade the Indians to leave their custom, and, after the Greek manner, to burn the bodies of then fathers, they concerred a still greater horror at the notion 1. Every one does the same, for use veils from us the true aspect of things

"Nil adeo magnum, nec tam um dolle quadquam Principle, quee non minuant maratter ounts Paullation 22

Taking upon me once to justify something in use amongst as, and that was received with absolute anthority for a great many leagues round alout us, and not content, as men commonty do, to establish it only by force of lew and example but inquiring still farther into its origin, I found the foundation so weak, that I who made it my business to confirm others, was very near being dissatisfied myself. 'Tis by this recent that Plata' undertakes to cure the munitural and pre-posterous loves of his time, as one which he esteems of sororeign arrive, namely that the public opinion condemns them, that the poets, and all other sorts of writers, relate horrible stories of them, a seape, by virtue or which the most beautiful daughters no more alluse their fathers' lust nor hothers of the finest shape and fashion their sisters' desire the very fables of This stee, @dirus, and Marsiens, having with the harmony of their song arfused this wholesome opinion and belief into the tender brains of children Chastray a, in truth, a great and shunng virtue, and of which the utility is sufficiently known, but to treat of it, and to set it off in its true value, according to nature is as hard as 'tis easy to do so according to custom, laws and precepts. The fundamental and universal reasons are of very obscure and difficult research and our masters either lightly pass them over, or not dame, so much as to touch them, precupitate themselves into the liberty and protection of custom there puffing themselves out and trampling to their luart's content such as will not suffer themselves to to withdrawn from this original source, do yet commit a

Herodotos, m 38 2 "There is nothing at first, so arraid, so admirable which, by do rees, people do not regard with les admiration "- I went'the", n 1027

grater error and subject themselves to will opinions

witness Chrisippus who m so man of his writings has strewed the little a count he make of incestious conjunctions committed with how many relations sorver

110

Who ver would disengage himself from this violent pre in his of custom would find several things received with absolute and un loubting opinion that have no other support than the hears held and rivelled face of metent usage. But the mask taken off and thing a land referred to the decision of truth and reason be will find his judgment as it were alto wiher overthrown and set restored to a much more sur-For exampl I shall ask him what can be more stringe than to se a people obliged to obes laws they never understood bound in all the ir domestic affairs as marriages donations wills sales and purchases to rules they cannot possibly know being neither written nor published in their own languing and of which they are of necessity to pur chase both the interpretation and the use. A ot according to the in_enous opinion of Isocrates? who counselled his king to mile the traffics and negotiations of his subjects fire frant and of profit to them and their quarrels and disputes burdensome and laden with heavy impositions and penaltie but by a productions opinion to make sale of reason : "elf and to give to have a course of merchandise I think myself obliged to fortune that as our historians report it was a Gaston centleman a countryman of mine who first opposed Charlemagne when he attempted to un pose upon us Latin and imperral laws

What can be more savage than to see a nation where by lawful catton the office of a pudge is bought and sold where judgments are pad for with read; money and when justice may legitimately be denied to him that has not wherevithal to great end to the save the credit of the area of the continuous and people, which fourth exists having the laws in their own the fourth exists having the laws in their own hands and owering power over men's lives and fortunes makes another body separate from nobulty where it comes to pass that there are double laws those of honour

¹ Scafus Lupeneus Parthen Hapotap t. 14 Discourse to Associa-

and those of justice, in many things altogether opposite one to mother, the nobles as reprovably condeming a he taken, as the other do a he revenged by the law of arms he shall be degraded from all noblish and honou who puts up with an affront, and by the civil law, he who vinducates he reputation by revenge mems a capital pursuisment. he who applies himself to the law for reportation of an offence done to his hours, disgraces himself, and he who does not,

OF CLSTON

111

LIZZ AVHO

his regulation by sevence menus a capital purusalment he who applies humself to the law for reparation of an offence done to his honour, disgraces humself, and he who does not, as censured and pumushed by the law "Lot of these two is different things, both of them referring to one head, the one has the change of peace, the other of wir, those here the profit, these the honour, those the windom there the ritino, those the word, these the action, those youtno, those viden, who is even, these force, those the Dory lovel, these the short,—divided between them. Proy what cancer are mainferent timings, is clothes, who is there seeking to bring them back to their time use, which is the bod's vertice and convenience and upon which then

original grace and fitness depend, for the most fantastic in my opinion, that can be imagined. I will instance amongst others, our flat caps, that long tail of velvet that hangs down from our women's heads, with its party colouice trappings and that you and futile model of a member we cannot in modesty so much as name, which nevertheless we in its slow and parade of in public. These considerations, notwithstanding, will not prevail upon any understanding man to decline the common mode, but, on the contrary, methinks, all singular and particular fashions are rather marks of folly and vam affectation than of sound reason, and that a wise man ought, within, to withdraw and retire his soul from the crowd, and there keep it at liberty and in power to judge freely of things, but as to externals, absolutely to follow and conform hanself to the fashion of the time. Public society has nothing to do with our thoughts. but the rest, as our actions, our labours, our tortunes, and our lives, we are to lend and abandon them to its service, and to the common opinion, is did that good and great Socrates who refused to preserve his life by a disobedience to the magistrate, though a very wicked and unjust one for it is the rule of rules, the general law of laws, that every one observe those of the place wherein he lives

למן מר ו- וייפולנו ייפ מז ואן אוף מור כמלט ¹

And now to unother point. It is a very great doubt whether in so manifest bracks can accord from the ultera tion falan received ht it be abit it will as there is dun or and inconsenience in altering it, forasmuch as government is a structure composed of divers parts and m mbers paned and united together with so strict connecto a that it is appropriate to star so man has one brick or stone but the whole body will be sensible of it. The learn lator of the Thurnes" ordamed that whosoever would go about either to it theh an old law or to establish a new should pre cat hunself with a halter about his much to the people to the end that if the innevation he would intro duce should not be approved by every one he might imm. dintels la hanced and he of the Lace kemonians employed his life to of tain from his critizens a faithful promise that none of his laws should be violated. The Ephprus who so rudely cut the two strings that Phrynis had added to music never stood to examine whether that addition made better harmony or that by its means the instrument was more full and complete, it was enough for him to condemn the invention that it was a noveling and an alteration of the old fashion Which also is the meaning of the old rusty sword carried before the magnetrace of Marseilles

For my own part I have a great averson from novelty what face or what purious so, we at may carry along with it and have reason byting been an erewitness of the great evils it has profused. For those which for so many years have han so heavy upon these which for so many years have han so heavy upon the its row bodyl accountable but one may say with volour enough that it his accidentally produced and begitten the muchels and run that have suce happened both without and augment if it principally was not accome for these disorders.

A Teta pation tells valuera fact a men 5

1 It is good they the laws of ones country *-Excepta on Trag Graves Grabo micro 1676 p 937

Charonda. Dict See vn 24
Licergus Pintary in luis cos 'l d May ii 6
Alas the com is here made by my own veapons — OND

F) Plyll Demendoonts vers 48

CHAP AND

They who give the first shock to a state are abnort actu rally the first overwhelmed in its rum, the fruits of public commotion are solden enjoyed by him who was the fit t motor, he bests and disturbs the water for another's not The unit; and contexture of this money has of this grand edition having been tries d and torn in her old age by this thing called innocation, has since Ind open a rent and given sufficient plantiance to such injuries the revol majorty with greater difficulty do him from the summit to the middle then it falls and tumbles herdling from the middle to the bottom. But if the inventors do the greater method, the mutators are more actour to follow compiles of which they have felt and passished both the horser and the offence. And it there are be any degree of honors in ill doing, those last must yield to the others the glary of contriving and the courage of miking the first attenut. All wrise of new desorders easily draw from the primitive and ster flowing founties example, and precedents to trouble and discompose our government, we read in our very lass ' made for the remedy of this first cut, the le mixing and preferres of all worts of wicked enterprises, and that betals he which Threeholes and of the end a re of his time, that, in favour of public tices, they gave them nes and more planable names for their a was, sweetening and disgummy their true titles, which must be done, for south to reform our consesence and belad | henesty ortho est, but the best pretence for muon than is of very dangerous consequence ades whil metam ex antique probabile est " And freely to speal my thoughts, it aight a balrunge self-love and great presumption to be so tond of one's own on mices, that a public peace must be userthrown to establish them, and to miroduce so many meritable michicis, and so dreadful a corruption of mauriers, as a cital war and the routaions of stale consequent to it, always bring in their trun and to introduce them, in a thing of so high contern into the boack of one's own country Can there he rouse husbandry then to set up so many certain

Pool in c 32

[&]quot;Fine words truly -Trb , And 1 1, 114 and some start arms to changing meret star "Litt, XXXII 54

and knowing view spainst errors that are only contristed and departable. And are there my were sorts of vices than those consisted against a mans own consequence and the natural light of his own reason. The Serute upon the dispute being it at an and the people about the administration of their rilayon was hold enough to return the existent forcurs at part. Add does at many quain it does pertinent processions for curve at part. Add does at many quain it does pertinent procession and the pertinent procession of the pertinent proce

The Christian religion has all the marks of the utmost utility and justice but none more manifest than the severe obedience to the ernl magnetate and to maintain and de fend the laws Of which what a wonderful example has the divine wisdom left us that to establish the subration of mankind and to conduct His clorious victory over death and sin would do it after no other way but at the mercy of our ordinary forms of justice subjecting the progress and resue of so high and so substiferous an effect to the blind ness and importing of our customs and observances corn ficing the innocent blood of so many of His elect and so long a loss of so many years to the maturane of this mestimable frut" There is a vast difference betwint the case of one who follows the forme and laws of his country and of another who will undertake to regulate and change them of whom the first pleads sumpletts obedience and example for his excuse who whatever he shall do it cannot be im puted to malice the at the worst but misfortune Quis est eum quem non movert clarissimis monumentis testata

" Herodotus vur 36

The ething more belong to the gods to determine that to them let the gods therefore take care that their sacre largeteries were not protoned — Live v 6

that detect is nearer albed to moder-tron than excess the other is a much more ruffling gamester, for whosever shall take upon him to choose and after usurys the authority of judging, and should look well about him, and make it his business to discern clearly the defect of whit he would abolish, and the circuse of whit he is about to introduce This so where consideration, is that which settled me in

my station, and Lept even my most extravagant and ungoverned youth under the sem so as not to builden my shoulders with so great a weight as to render myself responsible for a sunce of that importance and in this to dare what in my better and more mature judgment I donst not do in the most easy and indifferent things I had been instructed in, and wherein the temerity of judging is of no consequence at all, it seeming to me very unjust to go about to subject public and established customs and institutious to the weakness and instability of a private and particular fancy (for private reason has but a private junisduction), and to attempt that upon the divine, which no govern ment will endure a man should do upon the civil hows, with which though human reason has much more commerce than with the other, set are they some regula indeed in then own proper judges, and the extreme sufficiency serves only to expound and set forth the law and custom received, and neither to wrest it, nor to introduce anything of innovation If, sometimes, the divine providence has gone beyond the rules to which it has necessarily bound and obliged us men, it is not to give us any dispensation to do the same, those are master-strokes of the divine hand, which we are not to mutate, but to admire, and extraordinary examples, marks of express and particular purposes, of the nature of miracles, presented before us for manifestations of its almightiness, equally above both our rules and force, who h it would be folly and impacty to attempt to represent and imitate, and that we ought not to follow but to contemplate with the en atest reverence acts of His personage,

1 40 2 Ad Nicocl , p 21

[&]quot;" For who is there that antiquity, scaled and attested with so many glorious monuments, cannot more" —Cuckpo, D. Dum,

and not for us. Cotts vers opportunely declares. Quium, de religione agriter Ti. Corundennum P. Supionem P. Servoiam pontribles maximos non Zanonem and Chem. It is not the man of the man

So it a reservables that Forture still reserving her unthority in defines of whatever ver use file to do or ver sometimes presents us with a recess it so trigger that its requiret the three should a little yeld and one way, and when one opposes the increase of an innovation that this intrudes ratefully unders to keep a mum as self in so doing in all places and in all times, within bo inde and rateful that measure was serve to advant their designs, these who have the pooter and to the nill thinks are lawful that measure was serve to advant their foreign who have no her the provided that the reserve to advant their foreign multiplied their contractions of their contractions of the reserved their contractions of their contractions of their contractions of the reserved to the reserved their contractions of their contractions of

Mitum noceads perido present file- 2

forasmuch as the ord many discipline of a healthful state does not preside against these extraordinars accidents. It

larin -SELFCA in CE in set il ser-o 680

When matter of jel good is in the ton I am jo erned by T. Corancana. P. Serio P. Seriola the bylance is a directly fone (Canadae of Clr. pages.—Categoo De Vol en Deo. 1.º Putting furth in a trenchant are no as even the door to.

presupposes a body that supports itself in its principal members and offices, and a common consent to its obedience and observation. A legitimate proceeding is cold, heavy, and constrained, and not fit to make head against a headstrong and unbridled proceeding "Tis known to be, to this day, cast in the dish of those two great men, Octavius and Cato, in the two cavil wars of Sylla and Casar that they would rather suffer their country to undergo the last extremities, than relieve their tellow-citizens at the expense of its laws, or be guilty of any innovation, for in truth, in these last necessities, where there is no other remedy it would peridventure be more discreefly done, to stoop and yield a little to receive the blow, than, by opposing without possibility of doing good, to give occasion to violence to trample all under foot, and better to make the laws do what they can when they cannot do what they would. After this manner did he who suspended them for fourand twenty hours, and he who, for once shifted a day in the calcudar, and that other who of the month of June made a second of May The Lacedamonians themselves. who were so religious observers of the laws of their country. hemg straitened by one of their own edicts, in which it was expressly forbidden to choose the same mon twice to be admiral, and on the other side then affairs necessarily requiring that Lysander should again take upon him that command, they made one Aratus admiral tis true but withal, Lyander went superintendent of the pary, and, by the same subtlets, one of their ambassadors home sent to the Athenians to obtain the recordion of some decree, and Perules amoustrating to him, that it was forbidden to take away the tablet wherem a law had once been engrossed, he advised him to turn it only, that being not forbulden, and Pletanch commends Philopomen, that being born to command, he know how to do it, not only according to the laws but also to overrule even the laws themselves, when the miblic necessity so recurred

Agesilans,

[&]quot; Alexander the Great

CHAPTER XXIII

VARIOUS EVENTS FROM THE SAME COUNSEL

JACQUES AMIOT, grand almoner of France, one day related to me this store much to the honour of a prince of ours (and ours he was upon several vers good accounts, though originally of foreign extraction), that in the time of our first commotions at the siege of Rouen," this prince, having been advertised by the queen mother of a conspiracy against his life, and in her letters particular notice being given him of the person who was to execute the business (who was a gentleman of Anjou. or of Mame, and who to this effect ordinarily frequented this prime's house), discovered not a syllable of this intelligence to any one whatever, but going the next day, to St Cutherine's Mount, from which our battery played against the town (for it was during the time of the siege) and having in company with him the said lord almoner, and another bishop, he saw this gentleman, who had been denoted to him, and presently sent for him, to whom, being come before him, seeing him already pale and trembling with the conscience of his guilt, he thus said. "Monsieur," such a one, " you guess what I have to say to you, your countenance discovers it, tis in vain to disguise your practice for I am so well informed of your business. that it will but make worse for you to go about to conceal or deny it you know yers well such and such passages" (which were the most secret circumstances of his con spiraty), "and therefore he sure, as you tender your own life, to confess to me the whole truth of the design" The poor man seeing himself thus trapped and convicted (for the whole business had been discovered to the queen by one of the accomplices), was in such a taking, he knew not whit to do . but, folding his hands to beg and sue for merey, he threw homself at his prince's feet, who taking him up, proceeded to say, 'Come sur, tell me, have I at any time done you offence or have I through private hatred or

The Due de Guise, surnamed Le Balafre

malice, offended any kinsman or friend of yours 2. It is not above three weeks that I have known you, what inducement then, could move you to attempt my death?" To which the gentleman, with a trembling voice, replied, "That it was no particular grudge he had to his person, but the general interest and concern of his party, and that he had been put upon it by some who had persuaded hun it would be a meritorious act, by any means to extirpite so great and so powerful an enemy of their policion" 'Well," said the prince, "I will now let you see how much more charitable the religion so that I maintain than that which you profess yours has counselled you to bill me, without hearing me speak and without ever having given you any cause of offence, and mine commands me to forgive you, contiet as you are, by your own confession, of a disign to hill me without reason! Get you gone let me see you no more and if you are wise, choose henceforward, honester men for your counsellors in your

de signs " The Emperor Augustus' being in Ginl had certuin information of a comparacy L Cinna was contriving against him . he therefore resolved to make him an example, and, to that end, sent to summen his friends to meet the next morning in counsel But the night between he passed in great unquietness of mind, considering that he was about to put to death a young man, of an illustrious family, and nephew to the great Pompey, and this made him briak out into several pressonate complainings "What then," said he, "15 it possible that I am to live in perpetual anxiety and alarm, and suffer my would-be assessin, memiting, to wilk abroad at liberty? Shall he go unpunished, after having conspired against my life, a life that I have latherto defended in so many civil wars, in so many battles by land and by sea? And after having settled the universal peace of the whole world, shall this man be pardoned, who has conspired not only to murder but to sacrifice me " -- for the consumer was to kill him at secretice. After which, remaining for some time alent, he began again, in louder

Innitated by Volture. See Nodier, Questions, p. 165
 Dinappartin, La Fortune de la Cour, hy n. p. 139
 This story is taken from Scneca, De Clementia, i. 9

ARIOUS EVENTS | BOOK I

tones and exclaimed against himself saving "Why brest thou if it la for the good of so many that thou shouldst di must there be no cod of thy resenges and cruelties Is the life of so great value that so many muschiefs must be done to pre-eres it " His wife Lovin seeing him in this perplexity. 'Will you take a woman's counsel?" said she Do as the physiques do who, when the ordinary reaper will do no good make trial of the contrary By events tou have hitherto prevailed nothing, Lepidus has followed Salvidienus. Murenz Lepidus, Cæpio Murena Ernatus Camo Berm now, and try how sweetness and clements will succeed Cana a contect, forgue him he will never henceforth have the beart to burt thee and it will be an act to the glore" Augustus was well pleased that he had met with an advocate of his own humour wherefore having thanked his wife, and in the morning, countermanded list friends he had before summined to council he commanded Cana all alone to be brought to him, who being accordingly come, and a chair by his appointment set hun, having ordered all the rest out of the room, he spake to him after this manner "In the first place, Cmna, I demand of thee patient audience, do not interrupt me in what I am about to say and I will after ward, give thee time and leasure to answer. Thou knowest Cinna, that having taken thee presence in the enemy's carn and thou an enemy, not only so become but horn so. I care thee thy life, re-tored to thee all thy goods and, finally put thee in so good a posture by my bounty, of hims well and at thy ease that the victorium rayied the conquered. The sacerdutal office which thou madest suit to me for I conferred upon thee, after having denied it to others, whose fathers have ever borne arms in my service After so mans obligations, thou hast undertaken to kill me" At which Cuma crying out that he was very far from entertaining any so wicked a thought 'Thou dost not keep the promise, China," continued Augustus that thou

120

woulder not interrupt me les, thou hast undertalen to This gas ago burrowed rous Senser has been paraphrared in "This gas ago burrowed rous Senser has been paraphrared in "re alt's Committed See Voolere, Quisernous de la Internative Media, 1829, p. 7, 160. The monologue of large tas in this chapter is also from Senser. Hold. 184

murder me in such a place, on such a dax, in such and such company, and in such a manner" At which words, seeing Conna aslounded and silent, not upon the account of his promise so to be, but interdict with the weight of his conscience "Why," proceeded Augustus, "to what end wouldst thou do it Is it to be emperor Believe me, the Republic is in ver ill condition, it I am the only man betweet thee and the empire. Thou art not able so much as to defend thy own house, and but t'other day wast builted in a suit, by the opposed interest of a mere minimitted slive What, hast thou neither means nor power in any other thing, but only to undertake Casar I quit the throne, if there be no other than I to obstruct the hopes Canst thou believe that Paulus, that Fubius, that the Cossn and the Serville, and so many noble Romans, not only so in title, but who by their virtue, honour then nobility, would suffer or endure thee " After this, and a great deal more that he said to him (for he was two bong hours in speaking), ' Now go, Cinua, go the war I give thee that life as trutor and parriede which I before gave thee in the quality of an enems Let friendship from this time forward begin betweet us, and let us show whether I have given or thou hast received thy life with the letter faith." and so departed from him. Some time after he preferred him to the consular dignity complaining that he had not the confidence to demand it, had him eyer after for his very great friend, and was, at last, in ide by him sole heir to all his estate Now, from the time of this recident which befol Augustus in the fortieth year of his age, he never had any conspiracy or attempt against him, and so reard the due reaard of this his so generous clemence. But it did not so happen with our prince, his moderation and merca not so securing him, but that he afterwards fell into the toils of the like treason, so vun and futile a thing is human prudence, throughout all our projects, counsels and precautions, Fortune will still be mistress of events

We repute physicians fortunate when they hit upon a lucky cure as if there was no other art but theirs that

³ The Due de Guise was assessmated in 1563 by Poltrot

could not stand upon it own legs and whose foundations are too weak to support itself upon its own basis as if no other art stood in need of Fortune's hand to help it. For mr part, I think of physic as much good or ill as any one would have me for thanks be to God we have no trafac together I am of a quite contrary humour to other men for I always despree it but when I am sick instead of recan ing or entering into composition with it I begin moreover to hate and fear it telling them who importune me to take physic that at all events they must give up time to recover my strength and health that I may be the better able to support and encounter the violence and danger of their notions I let Nature work supposing her to be sufficiently armed with teeth and claws to defend her-elf from the assaults of infirmity and to uphold that contexture the dissolution of which she flies and abbors I am afraid lest instead of assisting her when close grappled and struggling with disease I should as ust her adver-ary and burden her still more with work to do

Now I say that not in physic only but in other more certain arts Fortune has a very great part. The poetic rapture, the flights of fancy that rave's and transport the author out of himself why should we not attribute them to his good fortune since he himself confesses that they exceed his sufficiency and force and acknowledges them to proceed from something else than himself and that he has them no more in his power than the arcters say they have those extraordinary motions and agrications that ometimes push them beyond their design. It is the same in printing where touches shall sometimes ship from the hand of the painter so surpaying both his conception and his art as to beget his own admiration and astonishment. But Fortune does vet more evidently manifest the share she has m all things of this kind by the grace and elegances we find in them no only be ond the intention but even without the know le ige of the workman a competent reader often disjovers m o her men's writing other perfections than the author himself either intended or percurved a richer sense and more quaint expression

As to military enterprises every one sees how great a hand Fortune has in them. Even in our counsels and

123

dehiberations there must, certainly, be something of chance and good-luck mived with human prudence, for all that our wisdom can do alone is no great matter, the more piercing. quick, and apprehensive it is, the weaker it finds itself, and is by so much more apt to mustrust itself I am of Sylla s opinion, and when I closely examine the most glorious exploits of war, I perceive, methods, that those who carry them on make use of coursel and debate only for custom's sake, and leave the best part of the enterprise to Fortune. and, relying upon her aid, transgress, at every turn, the bounds of mulitary conduct and the rules of war. There barpen, sometimes, forturers alacraties and strange furier in their deliberations, that for the most part prompt them to follow the worst grounded counsels, and swell their courage beyond the hants of reason. Whence it happened that several of the great captums of old, to justify those rish resolutions, have been fain to tell their soldiers, that they were mysted to such attempts by some inspiration. some sign and prognosts.

Wherefore in this doubt and uncertainty, that the shortsightedness of human wisdom to see and choose the best (by reason of the difficulties that the various accidents and circumstances of things bring along with them) purplexes us withal the surest war, in in opinion did no other consideration invite us to it, is to pitch upon that wherein is the greatest appearance of honests and justice, and not being certain of the shortest, to keep the straightest and most direct way, as in the two examples I have just given, there is no question but it was more noble and generous in him who had received the offence to purdon it thin to do otherwise If the former 2 miscarried in it, he is not, nevertheless, to be blamed for his good intention, neither does any one know, if he had proceeded otherwise, whether by that means he had avoided the end his destiny had appointed for him, and he had, moreover, lost the glory of so humane an act

4 "Who freed his great deeds from envi, by ever attributing them to his good fortune, and health by surrouning himself havels, the Lucky"—PIUTARON, How far a Hem may praise Himself,

² The Duc de Guise

You will read in history of many who have been in such apprehension that the most part have taken the course to most and unit spate consurrors against them by pun sh ment and revenge but I find very few who have reaped any alvantage by this proceeding witness so many Roman emperer. Whoever finds himself in this danger ought not to expect much either from his violance or power, for how har I a thing is it for a man to secur. himself from an enemy who has consealed under the countenance of the most assiluous friend we have and to discover and know the wills and my and thoughts of tho- who are in our per sonal service. This to much purpose to have a guard of fornigners about one and to be always femal about with a pale of armed men whosoever despises his own life is always master of that of another man. And moreover, this continual suspecion that makes a prince scalous of all the world must of necessity be a strange forment to him Therefore it was that Dion being alvertised that Cullippus watched all opportunities to take away his life had never the heart to inquire more particularly into it earning that he had rather die than live in that innext that he must continually stand upon his guard not only against his enemies but his friends also which alexandor much more vividly and more roundly manifested in effect when having notice by a letter from Parmente that Philip his most beloved physician, was by Dirnes' money corrupted to poi on him at the same time that he gave the k ter to Philip to read drank off the potion he had brought him? Wa- not this to express a resolution that if his friends had a mind to despatch him out of the world he was willing to give them opportunity to do it. This I rince is indeed the sovereign pattern of hazardous actions but I do not know whether there be another passage in his life wherein there is so much firm courage as in this nor so illustrious an image of the beauty and greatnes of his mind

an image of the regard ban greather 5 of his minut. The e who preach to primes so crumspet and rightness a jealous and distrust under colour of security preach to them run and dishonour nothing noble can be performed without danger. I know a person miturally of a

1 Cenera Ep 4 Plutarch Apotheran Ounte Curton on 6

test great darms and enterprising courage, whose good fortune is continually married in such personators, that he keep hintelf elses surrounded by his friends, that he must not hearless to any reconstitution with his ancient entimes that he must stand alsof, and not frust his person in bands stronger than his own what promiss so offers secretifies man and a him, or what advances sever he may see before him. And I know another who has my specified advanced his fortune, by following a clear contrart advanced his fortune, by following a clear contrart advanced his

Courage, the reputation and glors of which men suck with so greeds an appetite, presents itself, when ned requires, as magnificantly in everpo see in full armore, in a closed as in examp, with arms pendant as with arms raised

This over-circumspect and wary prodence is a mortal enciny to all high and generous exploits. Scipio, to sound Syphan's intention, leaving his army, abandoning Spain, not yet secure nor well settled in his new conquest, could pass over into Africa in two small ships, to commit himself, in an enemy secuntry to the power of a larbarran king to a faith untried and unknown, without obligation, without hostage, under the sole security of the grandeur of his own courage, his good fortune, and the promise of his high hopes "Habita fides ipsam plerumque fidem obligat" In a life of ambition and glory, it is necessary to hold a stiff rem upon suspecion fear and distrust invite and draw on offence The most mustrustful of our kings' established his affairs principally by volunturally committing his life and liberty into his enemies' hands, by that netion manufesting that he had absolute confidence in them, to the end they might repose as great an assurance in him Cresar only opposed the authority of his countenance and the haughts sharpness of his rebukes to his mintmous legions in arms agruest him

> "Stetit aggere fultus Cespitis, intrepedus vultu meruatque timen, Xil metucos" "

Livy, verif 17

[&]quot;Trust often obliges fidelity "—Idem, vvn 22
"Trust often obliges fidelity "—Idem, vvn 22
"Louis XI See Commes, Mem, lib in a 5 7
"He stood on a mound, his face all intropad, and merited to be feared, he fearing nothing "—Lucv., v 316

126

But it is true withind that this india nted assurance is not to be ray resented in its sample and entar, form but by such whom the apprehension of death, and the worst that can happen does not terrify and affinght for to represent a pretended reduction with a pale and doubtful count-nance and trembling himls for the service of an important reconciliation will effect nothing to purpose Tis an exe! hat way to gain the heart and will of another to submit and intrast one s = if to him provided it appear to be freely done and without the constraint of necessity and in such a condition that a man manifestly does it out of a pure and entire confidence in the parts at least with a countnauce clear from any cloud of suspicion I saw when I was a boy a gentleman who was governor of a great city upon occasion of a popular commotion and fure not knowing what other course to take go out of a place of very great strength and security and commit himself to the mercy of the seditions ribble in hopes by that means to appease the tumult before it grew to a more formidable head but it was ill for him that he did so for he wis there miserable slain. But I am not nevertheless of opinion that he committed so great an error in going out as mun community reproach his moment within as he did in choosing a centle and submissive way for the effecting his purpose and in endeavouring to quiet this storm rather by obeying than commanding and by entreaty rather than remonstrance and I am inclined to behave that a gracious severity with a soldier like was of com manding full of security and confidence suitable to the quality of his person and the dignity of his command would have succeeded better with him at heart he had perished with greater decency and reputation. There is no hing so little to be expected on hoped for from this many headed monster in its fury as humanity and good nature it is much more capable of reverince and fear. I should also repreach him that having taken a resolution (in my judgment rather brave than rash) to expose him solf week and naked in this temperations sea of caraged madmen, he ought to have stuck to his text and not for an instant to have abandoned the high part he had under taken, whereas coming to discover his danger nearer

hand, and his nose happening to bleed he again changed that demiss and fawning countenance he had at first put on, into another of feur and amazement, filling his voice with entreaties and his eyes with tears, and undeavouring so to withdraw and secure his person, that carriage more inflamed then fury, and soon brought the effects of it upon

It was upon a time intended that there should be a general muster of several troops in arms (and that is the most proper occasion of secret revenges, and there is no place where they can be excented with greater safety) and there were public and manifest appearances, that there was no safe coming for some, whose principal and necessary office it was to review them. Whereupon a consultation was held, and everal councils were proposed, as in a case that was very nice, and of great difficulty, and, moreover, of grave consequence. Mine, amongst the rest, was, that they should by all means aread giving any sign of suspicion, but that the officers who were most in danger should holdly go, and with cheerful and erect countenances ride boldly and con fidently through the runks, and that metead of sparing fire (which the counsels of the major part tended to) they should entreat the captums to command the soldiers to give round and full volleys in honour of the spectators, and not to spare their powder This was accordingly done, and served to good use, as to please and gratify the suspected troops, and thenceforward to beget a mutual and wholesome confidence and intelligence amongst them

I look upon Juhus Casar's way of winning men to him as the best and finest that can be put in practice First, he tried by clemency to make himself beloved even in his very enemies, contenting himself, in detected conspirates, only publicly to declare, that he was pre-acquainfied with them, which being done, he took a noble resolution to await without solicitude or fear, whatever might be the event wholly resigning himself to the protection of the gods and fortune for, questionless, in this state he was at the time when he was killed

A stranger having publicly said, that he could teach Domysius, the tyrint of Symouse, an infallable way to find out and discover all the conspiraties his subjects could con138

the terms him of le would are him a good sim of ministribular. Demonstrating of income defining to the left him that him the left have a care on a cast high several at him must be now rebuilt in the him which the left in lessingular or for all in our how both the his left in lessingular or for all in him him to be count for to him. It is a left him the same and the care him to be count for a like him the care of the left in less reason to person make or high with the would for ministry almost design the same to person make or high with the would for ministry administration.

ver in the left of this verd to be the normal man Prim how a robot we be 's pulled be information that it is the first property and the robot of the man verb in a quinon the characteristic for the man verb in a purion the characteristic first the man verb in the characteristic first the man verb in the large of the man verb in the large of the man verb in the characteristic first the man the extension of the contracteristic first intention of the conspirators be pre-intle in them to death in suppress that run are that it much not be thought any of the city diskel he gavernment.

At this, I have formerly read a soon of some Poman of great quality who fixing he terrains of it. The unsurerity half a though it may be the and that it as man warmons of caped from failing into the hands of the that present him. It happened one day that a tree, I have shared was a rife of the tribe hard so he is a failing in the considering at the point the pane on I hifficulties wherein he had so I a, continued to extend the strength min but he considering at the point the pane on I hifficulties wherein he had so I a, continued to exact, the strength min the pane is a strength of the present a strength of the present some scarces that were every day and for fine the little pleasure, he could hope for me and a 1 and of the and how much letter it was for him to deep one for all that to be perpetually at this pass he started from his cost evided them back, showed them has form 'and redundardly delivered himself up to their cruelty by that means to free both unseed in the time control to the cruelty by that means to free both

Platanh Apethrone
In Appra Civil Ware book is
in a or a counting have

CHYL AXIA J

himself and them from further trouble. To invite a man's enemies to come and cut his throat seems a resolution a httle extravagant and odd, and yet I think he did better to take that course, than to be m continual feverish four of an occident for which there was no core But sceing all the remedies a man can apply to such a disease, are full of unquictuess and uncertaints, 'tis better with a manh courage to prepare one's self for the worst that can hargen. and to extract some consolation from this, that we are not certain the thing we fear will ever come to pass

CHAPTER XXIV

OF PEDANCET

I was often, when a boy, wonderfully concerned to see in the Italian faries, a redent always brought in for the fool of the play and that the title of Magister was in no greater reversuc amongst us for being delivered up to their fution what could I do less than be jealous of their honour and reputation? I sought indeed, to excuse them by the untural meompatibility between the vulgar sort and men of a finer thread, both in judgment and knowledge, forestimple as they go a quite continue was to one mother but in this, sho thing I most stumbled at was that the finest gentlemen were those who most despised them, witness our famous nost Du Bellav-

" Mu- 10 has per sur tout un seasour peduate que "1

And 'tw is so in former times , for Pluturch says, that Greek and Scholar were terms of reproved and contempt amongst the Romans But since, with the better experience of age, I find they had very great reason so to do, and that " mages images elerated non sunt mages magnos suprentes". But whence it should come to pure that a mind curiched with

[&]quot;Or all though I hate pedantic learning "-Do liver to 2 "The greatest clerks are not the wi-est men A proverh gnen in Rabelus Carrentus, 1 39

130

the knowledge of so many things should not become more quick and sprightly and that a gross and vulgar under standing should lodge within it without correcting and improving it all the discourses and judgments of the greatest minds the world ever had I am yet to seek. To almit so many foreign conceptions so great and so high faucies it is necessary (as a voung lady one of the greatest princises of the lingdom said to me once speaking of a certain person) that a man s own brain must be crowded and equeezed together into a less compass to make room for the others I should be apt to conclude that as plants are suffocated and drowned with too much nourishment and lamps with too much oil so with too much study and matter is the active part of the understanding which being embarrased and confounded with a great diversity of things loses the force and power to disengage itself and by the pres are of the weight is bowed subjected and doubled up But it is quite atherwise for our soul stretches and dilates it ell proportionably as it fills and in the examples of elder times we see quite continue men serv proper for public business great captains and great states men very learned withal

And a sto the philosopher, a nort of men remote from all public affairs they have been sometimes also deep sed to the counter bettery of their times their opinions and manners making them appear to man of another sort redictions. Would so make them judges of a lawtin to of the actions of men. 'then are real'r to take it upon their and straight begin to eximme if there is the if there is most on if man be any other than an os. what it is to do and to suffer what manneds have adjustices are.' Do they speak of the magnitude or to him its with a rude irreverent and indepent here.' Do they hear than prime or

If Mantage by copied all the from Plates I Leaters, $P_{ij} = F_{ij} = K_{ij} + K_{ij} = K_{ij} + K_{ij} = K_{ij} = K_{ij} + K_{ij} = K_{$

CHAP KAN J

a king commended, they make no more of him than of a shipherd gottherd, or neitherd a laza Coridon, occupied in milking and shearing his herds and flocks, but mon rudely and har lily than the herd or shepherd lamself Do you repute any man the greater for being lord of two thousand acres of land 2 they laugh at such a patiful pittance as laving clum themselves to the whole world for their possession Do you boast of your nobility, as being descended from seven rich successive and stor " they look upon you with an eve of contempt, as men who have not a right idea of the universal image of nature, and that do not consider how many predecessors every one of us has had rich toor, langs, slives, Greeks and barbarans, and though you were the fiftieth descendant from Herenles, they look upon it as a great a mits, so highly to value this, which is only a gift of fortune And twas so the vulgar sort contemned them, as men ignerant of the most elementary and ordinary things, as presumptions and insolut 1

things, as presumptions and modest?

But this Platenup setum is fu different from that these
pedants are presented by These were curried for mising
themselves above the commen east for de-pasing the ordeinary actions and affices of life for laying assumed a
prictualir and minimistic war of kings and for using a
certain method of high-flight and obsolve language, quite
different from the ordern as was of specking but the orier
contemned as being as much below the usual form, as
meyable of public employment, is kedang a life and conforming themselves to the mean and vile manners of the
valigar —

' Ods houspes ignas a opera, philosopha sententia."

For what concerns the philosophers, as I have sud, it they were ver made greater in action. And as it is said of the geometrization of Stratuse, who having been disturbed from his contemplation to put some of his skill in pushing for the defense of his country, that he studently set on foot dreadful and prodigious engines, that wrought effects beyond all human expectations.

¹ See preceding note
2 'I hate men who pubber about philosophy, but do nothing —
2 Off this on Calendary N. S. Archimedes.

PACUVIUS, ap Gellium, vm 8 2 Archimedes

tation himself notwiths anding disdaning all the bandivorl and tunking in this he ball played the mer-mechani and violated the dignity of his art of which movement in transfer the bear outside his row which experiment and [lanthings so they whenever they have been put upon the proof of anom, have been seen to fit to so high a pitch as made it very well appear their out were marvelloosts elected and carebode by the knowled a of things. But some of them seeing the mins of government in the hands of meapable men have avoided all management of political affairs and he who demanded of Crates how long it was necessary to philosophi e received this answer Till our armies are no more commanded by first misself in our armine are no more community of foods. Heraclitic respect the rovider to his brother and to the Epheronia who reproached him that he specifies him in pilering with children before the temple. In that better, and he to do so than to set at the beling of affairs in voir compleme. Others having their imaging of affairs in voir compleme. greation advanced above the world and fortune have control avalance in one the word and over the throne of kings as pairr and contemptible insomuch the Empediales refused the roralt that the Agracentines offered to him? Theles once ince shing in discourse, against the pure and care men put themselves to to become rich was answered by one in the company that he did like the for who found fault with what he could not obtain. Whereupon he had a mind for the jest e cale to shor them to the centrary and have for the section made a muster of all his with wholls the employ them in the exvice of profit and gun, he set a trains on toot which in one vear brought him in so great rubes that the most type ranced in that trade exild bardly in their whole here with all their indu try have raked so much tog ther! That which Arrefotle report of some who called by h hum and Anaxarors and others of their profession was, but not prudent in not applying their study to more profitable things—though I do not well diggst this verbal distinction -that will not however serve to excuse my pedants for

132

Hen it 63

Diograma Lacrita vi 92.

^{&#}x27;Du car Last' Thele L 20 Cicer Di Divin, L 49

content, we have rather reason to pronounce that they are neither wise nor prudent

But letting this first reason alone, I think it better to say, that this evil proceeds from their applying themselves the wrong was to the study of the sciences, and that after the manner we are instructed, it is no wonder if neither the scholars nor the masters become though more learned ever the wiser or more able. In plain truth, the cares and expense our parents are at in our education, point at nothing, but to furnish our herds with knowledge, but not a word of judgment and vatue Cry out, of one that passes ly, to the people O, what a learned man '" and of another, O, what a good man "" they will not fail to turn their eyes, and address their respect to the former There should then be a third crier, "O, the blockheads!" Men are apt presently to inquire does such a one understand Greek or Latin ' Is he a poet or does he write in proce. But whether he he grown better or more discreet which are qualities of principal concern these are never thought of. We should rather examine, who is better learned, than who is more learned We only labour to stuff the memory, and leave the con-

We only labour to stuff the moment, and leave the consenser and the understanding undurantshed and vod. Lake binds who fly abroad to forage for gram, and bring it home in the beak, without tasting it themselves to feed their young, so our pedants go preking knowledge here and there, out of books, and hold it at the tongue's end, only to spit it out and distribute it abroad. And here I cannot but simile to funk how I have paid myself in shoring the fopper of this kind of herming who myself am so municist an example, for do I not the same thing throughout almost this whole composition? I go here and there ending out of everal books the seatences that best playes me, not to keep them (for I have no memory to retain them in), but of transplant them into this, where to say the truth, they are no more imme than in their first places. We are, I concerne, knowing out in pre-cal throwledge, and not at all in what is past, no more than in this which is to come. But the worst one is, their scholars and pruds are

¹ Truslated from Senton, hp , 58

OF PERANTRY

no better nourished by this Lind of maj tration and if males no deeper impression upon them but passes from hand to hand only to male a show to be toleral lecompany and to tell pr tty stories ble a counterfest com in counters of no other use or value but to reekon with or to set up at earls April alsos loque diductrunt non 17-4 secum

134

Non est loguendum sed gabernandum. Nature to show that there is nothing barbarous where the has the sole conduct officationes in nations where art has the least to do causes productions of wit such as may rival the greate t effects of art wlateure. In relation to what I am now speaking of the Gascon proverb derived from a corn pipe is very que at and s if the Boulta prou boulta mas a remuda lous dats qu'em " We can sar Cicero sars thus these were the manners of Plato these are the very wor is of Aristotle 1 ut what do we ear ourselves? What

do we jud e A parrot would ere as much as that And this juts me in mind of that rich gentleman of Rome 'who had been schertous with very great expense to procure men that were excellent in all sorts of scence whom he had always attending his person to the end that whom he had it ray attenting his person to the ent that then amongst his french sur occasion fell out of spaking of an subject whatcover they might suffic his place and be ready to prompt him one with a sunifice of Seneca another with a verse of Homer, and so forth every one according to his talent and he fanced this knowledge to be his own because it was in the heads of those who had upon his bounty as they also do whose leuromo consists in having noble libraries I know one who when I ques tion him whit he knows he presently calls for a book to show me and dares not venture to tell me so much as that he has piles in his posteriors till first he his consulted his dictionary what piles and posteriors are

We take other men's knowledge and opinions upon trust

They have bearned to speak from others not from them selle. Under T or Quar v 36
 Speaking is not so nere sain as governing. —Sexect Ep.

You my blo till som eye start out b tif onre you offer to star your fingers at is all over Cal sus Sabines Sences, Ep 2,

which is an idle and superficial learning. We must make it our own We are in this very like him who, having need of hre, went to a neighbour's house to fetch it, and finding a very good one there, sat down to warm himself without remembering to carry us, with him home 1 What good does it do us to have the stomach full of ment if it do not digest, if it be not incorporated with its, if it does not nourish and support us? Can we magne that Lucullus, whom letter- without any manner of experience, made so great a captain learned to be so after this perfunctors manner 22 We suffer ourselves to lean and rely so strongly mon the arm of another that we destroy our own strength and vigour Would I forisfy myselt aggerst the fear of death it must be at the expense of Senera would I extract consolation for pasself or my friend I borrow it from Cuero I nught have found it in myself, had I been trained to make use of my own reison I do not like this relative and mendicant understanding, for though we could become learned by other mens learning, a man can never be wise but by his own wisdom Misso society, este aly mere societ

Whence Emmus, "Nequidquam sapare sapicintem, qui ipse sibi pradesse non quinet":

" 🖰 (प्राप्तकोप्तड, १) Vanue of Luganes quantumer mollier agas

"Non enun parauda nobis solum sed fruenda sapientia

Dionysius' laughed at the grammamans, who sudgelled then brams to migune into the miseries of Ulysses, and

1 Plutarch, How a Man should Leten

" Cuero Acad , n 1 "I hate the west man, who in his own concern is not were '-EUPIPIDES, ap Curro, Ep Fam , vm 15

"That are man knows nothing, who cannot profit hand his

his wisdom "-Ciceno, De Offic, ni 15 lamb' - JULEN LL Sof , vm 14 For we dom to not only to be acquired, but to be utilised "-

CICERO, D. Funb , 1 1 It was not Dromistes, but Diogenes the cyme Diogenes Laertins, vi 27

136

were ignoring of their own at musicians who were -0 exact in tuning their instruments and never tuned their manners it oriters who made it a study to declare what 1 justice, but never took cure to do it. If the mind be not better disposed at the judgment be no better settled. I had in ich rither my scholar had speut his time at tennis for at host his body would by that me us be in beiter exercise and breath. Do but observe him when he comes back from school after fifteen or sixteen years that I e has been there there is nothing so unfit for employment all you shall find he has not is that his Latin and Greek have only made him a greater coxcomb than when he went from home. He should bring back his soul replete with good identitive and he brings it only swilled and putted up with vain and emits shreds and patches of learning and has really nothing more in him than he had before

These pedants of ours as Plate says of the Sophists the r consing german are of all men they who most pre-tend to be useful to mankind and who alone of all men not only do not better and improve that which is committed to them as a corporar or a mason would do but make them much worse and make as pay them for making them worse to book. If the rule which Pritto oras proposel to his pup is were followed—cuber that they should give him his own demand or make affidavit upon onth in the temple how much the valued the profit that had re erred under his tuntion and satisfs him accordingly my pedagogues would find themselves sorely arricled if they were to be judged by the affidavits of my experience Our common Perigordian jato s very pleasantly calls these pretenders to learning letter ferits as a man should say letter marledmen on whom letters have been stamped by the blow of a mallet And in truth for the most part they as pear to be deprived even of common sense for you see the hus bandman and the cobbler go sample and fairly about their business speaking only of what they know and understand, thereas these fellows to make parade and to get opinion mustering this ridiculous knowledge of thems that floats on the superficies of the bram sie perpetually perplexing

CTUP 'TH] OF PEDANTRI

and enlanching themselves in their own nonevist. This specifi his words sometime, "but the last it semiplood that is suggested by the last the semiplood that is suggested by the last the last

I have set in, whom a friend of mime in my own looper, for sport-side has with one of these follows counterfitted a preparation of summarian, patched up or physics, without lead or full every first himself and the summarian of the same forms that had relation to their dispote and by the exceeding play a whole afternoon regetber, who all the while thought he had answered pertuently und kermedy to all his objections, and yet first vas a man of letters, and reputation, and a fine gentleman of the long robe.

> "Vas, O patriens sanguis, quos ausers par est Occipiti e veo, postica occurrite sanna

Whosever shall narrowly pro unto and thoroughly sift this sort of people, wherewith the world is so postered will as I have done, find, that for the most part, they neither understand others, nor themselves, and that their memories are full enough, but the judgment totally and and empty, some excupted, whose own nature has of its if formed them into better fashion As I have observed, for example in Adrian Turnebus, who having never made other profession than that of mere learning only, and in that in my opinion, he was the greatest man that has been these thousand sears, had nothing it all in him of the pedant but the weiring of his gown, and a httle exterior fashion, that could not be civilised to courtier was a which in themselves are nothing I hate our people who can worse endure an all contravel role than an ill-contrived mind and take their measure by the leg a man makes, by his behaviour, and so much as the very fashion of his boots, what kind of man he is For

^{1 &}quot;O you, of patrician blood whose fortune it is to be without eyes in the back of your head, became of granaces at you from belond '-Pleasts, bat, a 61

OF 11 PA 185 within the resistance polichelesismen with I her eft a jury to jut han upen organishts quit sell of his prise in which I fund he had so dear in

LANCE

1 3

mousta a gust an approhimm nere led sped in ut that an mw all has thought h hilmserpricus i any other thing but arms and be nell bis life employed in offices of Stat The an er at and suggester matters. · Quart banca Ita lin luta fin val gere elan Jatun

that can be pathemedies aprophe in despite of a pedant edu stem. But it is a temmeli that our education does not speal us. It must more over alter as for the better

Same of our Parliam ats when they are to admit officercomme ents their larning to which wime of the others decall the trick of understanding to asking their judg ment of a marise in live at these the latter methods provid with the letter metho? for although both are in a settly and that at he very requisite they should be def tis in neither, set in truth knowledge is not so alie shift is need ears in judgment, the last may make shift without the other but the other never without this Pot as the Greek serve sixe-

Ωιο είν με έμος με με και ταρ ;

Would to God that for the good of our pulsature these so helper were as well furnished with understinding and conscience as they are with knowledge. Non vite sed schola discusses ' We are not to the learning to the soul but to work and memorate them together not to furture it only but to give it a thorough and perfect die which if it will not take colour and mehorate its imperfect state it were nithout question better to let it alone. Tis a dangerous weapon that will hinder and wound its master

To what we serve harme, if the understanding be aven At 15 to be to the m p 3" (1894)
We lored to be found to serve of our future life but only

for the school - SERIES Er 106

[&]quot; Whom temps Litan (Fromethers) has framed of better clas - fores u sn 34

if put into an autward and unskilful hand " Ut forit melms non didicisse " 1

And this, periodiculture is the reason who heither he nor theology require much learning in women, and that Francis, Duke of Brittany, son of John V, one tilking with lam about his marriage with Isabella the daughter of Scotland, and adding that she was homely irred, and without any manner of learning, made answer, that he liked her the better, and that a woman was wife though if she could distinguish her husband's shirt from his doublet So that it is no so great wonder, as they make of it, that our ence store had letters in no greater esterm, and that even to this day, they are but much met with in the principal councils of pranees, and if the end und design of acquiring tickes which is the only thing we protoce to nurselves, by the means of law, physic pedantrs, and even divinity itself, did not upholil and keep them in credit you would, without doubt, see them in as pitiful a condition as ever. And what loss would thus be if they neither matruct us to think well nor to do sell? "Postquam docti prodierant, bom desunt": All other knowledge is hurtful to him who has

not the science of goodness But the reason I glamed upon but new, may it not also honce proceed, that, our studies in France having almost no other aim but profit, except as to those who, his nature born to offices and ampleyments rather of glory than grun, addict themselves to letters, if at all out; for so short a time (being taken from their studies before they can come to have any taste of them, to a profession that has nothing to do with books), there ordinarily remain no others to apply themselves wholly to learning, but reople of mean condition, who in that only seek the means to live, and by

^{1 &}quot;So that it were better never to have fewered at all '-CICERO, Tus Quay, n 4

[&]quot;Nos peres sur ce point étaient bien gens seuses, Qui discient qu'une femme en sut toujours a sez,

Quand la caparate de son espirit se hausse À connoître un pourpoint d'en ce un heat de chaus-e " -Moleste, Femmes immules act n sc. 7

beneca, Ep , 95 "Since the arrans have made their appearance among us, the good people have become echipsed '-Roussit AU, Discours our les Lettres

110

such people, her souls are, both its nature and is domestic a hearton and example, of the leasest allow the froits of the felg an innaturely gathered and all dig stoll and dilucal to their respective quite another thing. For it is not for knowledge to enlighten a soul that rederlef its If nor to make a blind min s. Her busin as is not to find a man's case but to guily givern and doe t them provided by have sound for and strought I ac to go upon "Knex ledge is an excellent dring but no drug has virtue enough to preserve seeff from corrupt in end do at if the re-s I be l'emted and impute wherein it is put to loop. Such a on mire have a sucht chear enough s he had sequent and consequently sees what is good but does not fellow it and seed knowledge, but makes no my of it Pidos principal institution in his Republic is to fit his citizens with and amonta soutable to their nature Nature can do all and does all Croudes are was nufit for exercises of the body, and Inne sonle for exercises of the mind D generals and vulgar souls are unworths of philosophy If we ere a sho maker with his show out it the toes, ye say 'is no wonder, for, commonly none go wore, shed then they In life manner experience often pro-ents us a plusy an more phreuled a divine less reformed, and (constantly) a scholar of less sufficiency

than other peoply Old Ansto of Chass had resent to say that philosophars and their auditors harm, foresmuch as most of the soils of those that heard them were not capable of making benefit of instructions which if not applied to good would certainly be applied to soil of a surface ex Aristopa, are seen see Accounts who if not not soil of the soil of th

In the corellant institution that Xenophon attributes to the Persian vs. find that their taught their children virtue as other nations do Litters. Plato tells us that the clocks son in their rowd wave-sum was thus brought up, so som as he was born he was delivered, not to vome but to curue be of the greatest authority about their langs for their virtue whose charge it was to I see his bad, by heightful and

They proceed offemente debauchers from the school of Aristopus and clouds and course from that of Zero —Genro Po Matura Deer in 11

CHAP YYII

in good plight, and after he came to seven is its of age, to truch him to ride and to go a limiting. When he mand at fourteen he was trunsferred into the hands of four, the wisest, the most past, the most temperate, and most valuat of the nation, of whom the first was to matruit him in religion, the second to be always mergelt and success the third to conquer his appetites and disires and the fourth to

despres all danger 'Is a thing worth, of very great consideration that in that excellent and, in truth for its perfection productions form of civil regimen set down by farmens though so solutions of the education of children as a thing of the greatest concern, and even in the very sext of the Mineck he should make so little mentum of harmag, as if that generous youth, disdaining all other subjection but that of tirtue, ought to be supplied instead of inters to real to them aris and segmes, with sigh masters as should only instruct them in valous, prudeice and justice, an example that Plate has tollowed in his laws. The minner of their descipling was to propound to them questions in judgment upon men and their nations, and if they commended on condemned this or that person or fact, this were to give a reason for so doing, la which means the ait one sharpound their understanding, and berned what was right Astrones, in Yinophon,1 asks Cerus to give an memmit of his last lescon," and thus it was, ' A ga it low mour school having a little short cassock, by force took a longer from another that was not so tall as he and give him his own in exchange whereupon I, being appointed judge of the contravers, give judgment, that I thought it best each should keep the coat he hid, for that they both of them were better atted with that of one another than with then own upon which

⁽ Vionafir, 1 & Cotton's presion of this stony commences differently, and milides a privite which is not in any of the iditions of the original before me -

^{&#}x27;Mandane in Aenophon, asking Cirus ken he would do to earn pistice and the other varies amongst the Mides, having left all his master behind him in Persis. He made answer, that is but learned those things long some that his master is at order made lum a judge of the difference among the schooliellows and had one day whipped turn for garing a wrong scattering "_11 C H

OF TEDANIPE my master told on I had done all, muths I had only consaler I the fith es of the garme 1's whereas I orghitto have considered the pasture of the thing which required that no

Froon I

on should but mushing for the talen from him that is he own and Carus adds that he was whomed for his pains as we are an our rill as for for altime the first agrict of reco M red in must make me a very harmed oration, in general

demonstration before learn personal me that his school is like unto that. They know how to go the reachest way to work and warms that savines when most rightly applied and be tun berstood can do no more but teach us prudence moral honest and resolution the thought fit at first hand to matric their children with the knowledge of eff . and to instruct them not by bearing and rote but In the extering at of action in lively forming and moulding them not only by words and precepts but chieffy by works and samples to the said it might not be a knowledge in the mind only but its complexion and habit not an acquisition but a muncal possession. One asking to this purpos. Aged in what he thought most proper for box to harm. What they ought to do when they come to be men" said he It is no wonder, if such an institution produced so idminable effects

They used to go it is said to the other enties of Greece, to maure out th torscaus painters and mu scrass. but to Les dumon for lenslators magnetrates and generals of armie-, at 4thene they learned to speak well here to do well there to di near themselves from a cophistical argument and to unravel the importure of captions silloneme here to evade the buts and allumments of pleasure and with a noble courtge and resolution to conquer the menaces of fortune and death, those codeelled their brains about words, these made it their business to inquire into things, there was an elemal hibble of the tongue, here a continual exercise of the soul And therefore it is nothing strange if, when Antimater demanded of them fifty children for ho tages they made answer quite contrary to what we should do, that they would rather give him twice

Plutrich Apa he me of the Lacedr monaire Ron sernadopto the expression in his Discours our les Lettres."

as many full-grown men, so much did they value the loss of their country's education When Agesilans courted Xenophon to send has children to Sparts to be bied, "it is not," said he, "there to learn logic or thetoric, but to be instructed in the noblest of all sciences namely, the science to obey, and to command "11

CHAP TXIV

It is very pleasant to see Socrates, after his manner, rallying Hippias," who recounts to hun what a world of money he has got, especially in certain little villages of Sicily, by teaching school, and that he made never a penny at Sparta "What a sotush and stupid people," says Socrates, "are they, without sense or understanding, that make no account either of grammar or poetry, and only busy themselves in studying the genealogies and successions of their kines, the foundations, rises and declensions of states, and such tales of a tab!" After which, having made Hippins from one step to another arknowledge the excellency of them form of public administration, and the felicity and virtue of then private life, he leaves him to guess at the conclusion he makes of the mutilities of his nedantic arts Examples have demonstrated to us, that in multary

affairs and all others of the like active natine the study of sciences more softens and untempers the courages of men, than it in any way fortifies and excites them. The most potent empire, that at this day appears to be in the whole world is that of the Turks a people equally innered to the estimation of arms and the contempt of letters. I find Rome was more valuant before she grew so learned The most warlike pations at this time in being are the most rude and ignorant the Scythians, the Parthians, Tamerlane serve for sufficient proof of this. When the Goths overran Greece, the only thing that preserved all the libraries from the fire was, that some one possessed them with an opinion that they were to leave this kind of furniture entire to the enemy as being most proper to divert them from the exercise of arms, and to fix them to a lazy and sedentary When our King Charles VIII, almost without striking a blow, saw himself possessed of the kingdom of

Plutarch, Lafe of Agestleas, c. 7 Plate, Hippins Vajor

Agis unly moderable part of Tuesma the noble about him with it I this unexpected for his of an inest to this, that the print and noble of little may study due to it it has been may in result trend than it, or as and within

CHAPTER XXV

OF THE PRUCATEO' OF CHILDRE'

To Manage Drane of Fore Courses of Gerson

I NAME Let are that father but let his son be never so der nit or deformed wall not nothitistanding own him not nevertheless it he were not totally besutted and blm l-d with he paternal effection that he did not well enough discern his defects but that with all defaults he wn still his Just so I see better than any other that all I virio here are but the idle reverses of a man that has only nibbled upon the outward crust of sciences in his noming and outs retained a general and formless image of them who has got a little spatch of everything and nothing of the whole a la Francoise For I know in eneral that there is such a thun, as I have is jurispret dence four parts in mathematics and roughly what all these aim and point at and periodventure I ret know further abut scennes in general pretend unto in order to the same of our life but to dive farther than that and to have cudg. Hed my brams in the study of Aristotle the monarch of all modern learning or particularly ad duted muself to any one sesence I have never done if neither is there any one art of which I am able to draw the first buenments and dead colour meanuch that there is not a how of the lowest form in a school that may not pro

[!] He tile la dermière en lence sins Rom ser un hi Discourse Si le rétabli ement des ciences et de artan contribue a entre nomas qui la siplus l'errens dans l'écademe des Sociacés que a tour un peuple de Harons.

115

tend to be waser than I, who am not able to examine him in his first lesson, which, if I am at any time forced upon I am necessitated in my own defence, to ask him imapthy enough, some universit questions, such as may serve to try his natural understanding, a lesson as strange and unknown to hun, as his is to me

I never serrously settled myself to the priding any book of solid learning but Pluturch and Seneca, and there hic the Danaides Leternally fill, and it as constantly runs out, something of which drops upon this paper but bitle or nothing stays with me. History is my particular game as to matter of reading or else poetry, for which I have particular kindness and meterm for as Cleanthes said, as the voice, forced through the narrow passage of a trumpet, comes out more forcible and shall so, methanks, a sentence pressed within the hirmony of serie darts out more brighly upon the understanding and strikes no car and Albushenmon with a smarter and more pleasurg effect. As to the natural parts I have, of which this is the essay, I find them to how under the burden my fancy and judgment do but grope in the dark, timping and stumbing in the way, and when I have gone as in as I can I am in no degree satisfied, I discover still a new and greater extent of land before me with a troubled and imperfect sight and wrapped up in clouds that I im not able to ponetrate And taking upon me to write indifferently of abatevia comes into my head, and therein making use of nothing but my own proper and natural means, if it befal me as offtimes it does, accidentally to meet in any good anthon the same heads and commonplaces men which I have attempted to write (as I did but just now in Phitrich's "Discoms of the Force of Imagination"), to see miss li so we ik and so forlorn, so heavy and so flit, in comparison of those latter waters, I at ouce priy or despite myself. Yet do I please myself with this, that my opinions have often the honom and good fortune to pump with theus, and that I go in the same path, though at a very great distance, und can say, "Ah that is sa" I am farther satisfied to find, that I have a quality which every one is not blessed withal, which is, to discern the vast difference betwirt them and me, and notwithstruding all that, suffer my own

144

my net use I to and fail as they are to run on in their car routh at minhan, or plastering up the defects that the ingranhas had open to ma own and And in plus tenth amin lalme lofa good strong lack to keep po with the peopl. The male not confiller of un time who among tith ir blora ma nothin me of whole t ne in l pa. . n .f an at authors with a design

In that means to illustrate their even writing. To qui e entrary for this infinit distinitied of ornament milt the applicate of their own converting on sallow and I framed that the le much more than

The plat option Clavespore and Epicorus were in this f two pute c ntrars lumours the first not only in his book mured to early and sarings of other authors but enter in se and mone the whole Weden of Tampids which give Apollodoris oceasi in to say that should a man tok a it of his writings all that was none of his he would less him n thin 1 at 1 link paper whereas the latter quite contrary in three hundred volumes that he left b hind him has not a much as any one protation

Illupered the other day upon this pile if fortune I will alm a French book where after I hall a line time run dreaming over a great many words so dull so meipid so soul of all wit or common sense that indeed her were only Frah words after a long and tellers trivel I came at last to meet with a piece that was I fir min and ele vited to the very clouds of which had I found either the declivity easy or the ascent gradual there had been some exense, but it was so perpendicular a presipie, and so wholls cut off from the rot of the work that he is sug first words. I round myself flyme into the other world and thence discovered the vale where: I came so deep and low that I have never had since the heart to de end into it any more If I should set out one of my drs our cs with such rich spoils as the it a ould but too evidently manifest the imperfection of my own writing. To reprehend the fault m others thet I am guilty of my elf appears to me no more

unrasonable than to condemn as I often do hose of Dograma Jacoba Chr. appu. va. 181 Epicura. v. 26

CHAP XXV OF THE EDUCATION OF CHILDREY

others in myself they are to be everywhere reproved, and ought to have no suntmars allowed them I know year well how audaenously I miself, at every turn attempt to equal myself to my thefts and to make my style go hand in hand with them, not without a temerations hope of dereiving the eyes of my reader from discerning the difference, but withal, it is as much by the benefit of my application, that I hope to do it as by that of my invention of any force of my own. Beades, I do not offer to contend with the whole hody of these champaons, nor hand to hand with any one of them 'tis only by flights and little light attempts that I engage them, I do not grapple with them, but try their strength only, and never engage so far as I make a show to do If I could hold them in play I were a brave fellow for I never attack them but where they are most smew; and strong To cover a man's self (as I have seen some do) with another man's armour so as not

to discover so much as his fingers' ends, to carry on a design (as it is not hard for a man that has anything of a scholar in him in an ordinary subject to do) under old inventions, patched up here and there with his own trumpers and then to endeavour to conecal the theft, and tomake it pass for his own is first injustice and maximess of spirit in those who do it, who having nothing in them of their own fit to others, but to get a better opportunity to explain myself larly one under the name of Capilupus besides the ancients These are really men of wit, and that make it appear they

procure them a reputation, endeavous to do it by attempting to unpose things upon the world in their own name which they have no manner of title to, and next a nichenlous folly to content themselves with acquiring the ignorant approbation of the vulgar by such a patiful chert at the price at the same time of degrading themselves in the even of men of understanding who turn up their noses at all this borrowed incrustration, set whose pruse alone is worth the having For my own part there is nothing I would not sooner do than that, neither have I said so much of Nor in this do I glance at the composers of centos, who declare themselves for such, of which sort of writers I have in my time known many very ingenious, and particuare so, both by that and other was of writing, as for

148 OF THE PRECITION OF CHITDREN (HOUR)

cs imple. Lipsius in that learn d and laborators contextion of his Pelitis.

But be in his wit will and how me analorable sower the server frame may be I will say I mean introduction conceil to mean see that may off bell grazified price before than where the painter his presented you not with a perfect face but with name. For these can correparation of introductions and I deliver them is only what I into the best of the production of the production of I have me other and an theoretical patients of decovernessed who shall pendermate to decount of the contraction of the production of the production of chapge in the production of the production of the protibility techniques of any own incredition to be able to instruct of these

I fran l of mme then having real the preceding chapter. the other des told me that I should a little further lane ex tended my discourse on the education of children Non mailant if I had one sufficience in this subject. I could not passible better employ at them to present my best metrus tuns to the little gentlemen that threatens you shortle with a happy burth (for son are too generous to begin otherwise than with a male) for harm; had so great a hand in the treats of your marriage I have a certain particular right and interest in the greatness and presperits of the issue that shall spring from it lesides that a ur having had the best of my services so long in possess it sufficiently oldiges me to desure the honour and advantage of all wherem you shall be concerned. But in truth all I under stand as to that tarticular is only this that the greatest and most important difficulty of lumman science as the education of children For as in a moulture the husbandry that is to precede planting a salso planting itself is certain plan and well known but after that which is planted comes to life there is a great deal more to be done more

Which iso, but I im to do let me friend flutter me if they like a librace in the meant me no such opinion of any non-tient, activiting me medical real very good succe. From incondersor This presence would nigher to be an interpolation in Cotton At Illicients I do not find it in the original additional element on the first time for the Pt 6. H.

149

at to be used, more care to be taken, and much more difficulty to cultivate and bring it to perfection so it is with men, it is no hard matter to get children but after they are born then begins the trouble, solutude and care rightly to trum, principle, and bring them up. The symptoms of then inchmations in that tender age it so obscure, and the promises so meet un and fallacious that it is reig hard to establish any solid judgment or conjecture upon Look at Cimon, for example and Themistories and a thousand others, who very much deceived the expectation men had of them Cubs of be us and puppes readily discover then natural medination, but men, so soon as eres they are grown up, applying themselves to certain habits engaging themselves in certain opinions and conforming themselves to purticular laws and customs, easily alter, or at least disguise then true and real disposition, and vet it is hard to force the propension of nature. Whence it comes to pass, that for not having chosen the right course, we often take very great pams and consume a good part of on time in training up children to things for which ly then natural constitution, they are totally unfit. In this difficulty, nevertueless, I am clearly of opinion that they ought to be elemented in the best and most advantageous studies, without taking too much notice of, or being too superstitions in those light prognostics they give of them-selves in their tender years, and to which Plate, in his Madam science is a very great ornament, and a thing of

Republic, gives, methods, too much authority nurvellous use, especially in persons raised to that dogle of fortune in which you are And, in truth in persons of mean and low condition it cannot perform its true and genume office being naturally more prompt to assist in the conduct of wir, in the government of peoples, in negotiating the leagues and friendships of princes and foreign nations, than in forming a svilogism in loga, in pleiding a process in law, or in prescribing a dose of pills in physic. Where-fore, madain, believing you will not omit this so necessari feature in the education of your children who yourself have tasted its sweetness, and are of a learned extraction (for we yet have the writings of the incient Counts of Foix, from whom my lord, your husband, and vourselt, are both of you

i sid and Majourd Could science become offic . the well with ett to what he will at all the brow I i the pudits in scurfamil for so rime silve dana . I all along the section presum to agrant your hiltohip "ith w part ular fan i of mi own contrar to the men a me thed much is all I am abl to centralia

POOF I

to var emen the affair

The hire of the tutor you shall provide for no ir s n, apon the har fathom depends the what on we of his lucation have and other area and exceed and parand dut a required meso important a rult lead of the of which I am about to speak the house of nomen to the o mmon rut and in the whiter I take upon me to when he man follow at so far only no at shell appear legitl

For a box of suches then who pre ends to better not upon the account of profit (for a) mean an object as that as unworths of the grace and instant of the Music and more over in a man directs his service to and descends upon o here) nor so much for outward ornament as for his orn proper and reculist u e and to furnish and enrich himself within having rather a desire to come out an ac omplished cavalur than a m re-scholar or learned man for such a one I our I would also have by triends solicities t find him out a tutor who has rather a well mate then a well fill d -onl seeking indeed both the one and the other bu ra her or the two to prefer manners and judy m at to mere bourning and that this man sh all ever isch, charge after a new method

Tis the current of peds zogue ale, emails thundering in their puril's ears as her were pouring into a funnel whilst the burne of the puril is only to reject what the o hers have eard now I would have a utor to correct this error and that at the very first he should according to the capacity he has to deal with put it to the test permitting his rupil himself to taste things and of himself to discern and choos them sometimes opening the way to him and

Tete to n fo te an expression e easted by Monta gue and which I as termined a part of our language ... SEPT 13

sometimes leaving him to open it for himself, that is, I would not have him alone to ment and speak, but that he should also hear his pupel speak in tim. Scentes, and since him Arcesdaus, made that their scholars speak, and then they spoke to them: "Obe-d plerimique is, qui ascers volunt, anetorites cormin, qui docers": It is good to make him, hike a young hears, trot before him, that he may judge of his going, and how much he is to alate of his own speed, to accommodate himself to the vigour and capacit, of the other Fou want of which the proportion as spoil all, which also to know how to adjust, and to keep within an east and din, measure, is one of the hadest funge I know, and "Is the effect of a high and self-tempered soul to know how to condessed to such prorth motions and to govern and direct them. I walk firme; and more seem ter will that lower.

Such as, according to our common was of teaching undestake, with one and the same lesson and the same measure of direction to instruct several boxs of differing and unequal capacities, are intinitely mistaken, and 'tis no wonder, if in a whole multitude of scholars, there are not found above two or three also bring away and good recount of their time and deceptine Let the master not only examme him about the grammatical construction of the late words of his lesson, but about the same and substance of them, and let him judge of the profit he has made not by the testimony of his memory but by that of his life. Let him make him put what he has feurned into a hundred several forms and accommodate it to so many several subjects, to me if he yet rightly comprehends it, and has made it his own, taking instruction of his progress by the nedagogue institutions of Plato. The n sign of credits and indigestion to disgorge what we cat in the same condition it was swallowed . the stomach has not performed its office unless it I are eltered the form and condition of what wis committed to it to concert. Our minds work only men

Drogens - Laertrus 15 36

[&]quot;The antium'ty of the end, is very often an impediment to those who desire to learn'—Cicepo Di Actura Diur 1 5 of Plato.

tracylik mlil mitter televi f e beta alabata palentala ntaka betara alabata alabata Beallalaga pertebaka

r respectively real site

recorded to the second of the process of the process of the transfer of the process of the transfer of the tra te lien ere til enthe in eilt "byrtim merid grett binget int Pr

Lithurrid lineaurs mlet radd die " imat e le itilala e inamtisfin en en unti and revialing a true. Are distributed that is non report? I have limber of a series of the series of the december of control and a series of the series of th initallation by h enthanalita it la it! orn bradfrememmelli

() I TILE SHE THE A TEN

for if he end one the organ no flet he athe and Plot 15 he common at a wall as men be i've to the on his in Whitellime in he fell ien thing to ben bin. nes is in prisone offer no him. In a mine solo no. whippen - amb Leiburgels burthelle know It will bur care that homelibe their know lidy not that he come limit there and no matteriff for take h helbest came, proublh thou have to apply if to be earn us. I fruth and rese use ecusion to rety one and an nomen he who yal them first than his "he species them after to me man in a cord ing to Plate then according to me say I thele and I

We are under no king he cash lash to lim lif -SENIO

^{*} Therare grannelly State by 31 m I me b d alt as well a to kno -Davis I for w

cover whence he got the materials that have assisted hum, but only to produce what he has hunself done with them

153

CHAP XXV] OF THE I DUCATION OF CHILDREN

Men that he woon pullage and borrowing expose their purchases and buildings to every one's view but do not problaim how they came by the money. We do not see the fees and perquisities of a guestleman of the long vole, but we see the alhances where with he fortifies himself and his family, and the titles and honours he has obtained for him and his XO man drudges his revenue, or at least, which way it tomes in but every one publishes his acquisitions. We advantages of our study are to be come better and more was. This saws Epicharanus, the understanding that sees and hears, that he understanding that improves everything that orders everything, and that acts, rules, and rughs all other families and hind, and deef, and without soul. And certainly re-reuder it timorous and without soul.

servile, in not allowing it the liberty and privilege to do anything of itself. Whoever asked his pupil what he thought of grunnar and rhetoric, or of such and such a sentence of Cicero? Our masters stick them full feathered, in our memories, and there establish them like oracles of which the letters and villables are of the substance of the thing To know in rate is no knowledge, and signifies no more but only to ritum what one has intrusted to our memory That which a man rightly knows and understands, he is the free disposes of at his own full liberty, without any regard to the author from whence he had it or fumbling over the leaves of bis book. A more bookish learning is a poor, palirs learning, it may serve for ornament, but there is jet no foundation for any superstructure to be built upon it arending to the opinion of Plato who says, that constancy, faith and smeerity, are the true philosophs and the other scenes, that are during to other nle men that rate punt. I could wish that Paluel or P mi v the two noted date is of my time could have as he is to cut uper- broads come them do it without sorm, fr meur pla = a-th = men pn end to mform th und retenden " thout . ser setting it so worl or that we all lars to not handle and touch a lute or sug vi h nt tl troul] of practice as th w attempt to make us pul, and speak well without excresing us in judging r spe thin, ton in this mitiation of our studi if it it is a whatever it into the lit before us in book sufficient in rough times of a jump a sottless mutate of a "Trant a n f at the table are so mans n w subjects

And for this mason conversation with min is of very gn i is hal trivel into forcing countries not to bring high (a most of our soung monsieurs do) an account only of h w mans pare s Santa Rotenda is in circuit, or of the m hn a of Signora Lavia a perforate or as some others how much A-ro s fa a ma statue in such an old rum is longer and brooker than that made for him on some modal but to be able chacke to give an account of the humourmanners customs and has of those nations when he has been and that se may what and sharpen our will be rul bing them against those of others. I would that a lim should be wat abroad very vound and firt to as to full two lurds with one stone into those neighbourne nations whose language is most different fr m ur own and to which if it be not formed behinds the time will grow too stiff to head

And also us the general opinion of all that a chill should not be brought up in his mothers lap. Mothers are too tender and their natural affection is and to make the mort descreet of them all so overford that they can neither find in their heart to give them due correction for the faults they commit nor suffer them to be mun-d to hard ship, and hazards as they ought to be They will not endure to see them return all dust and evert from their exercise to drink cold drink when they are not nor see them moun an unruly his se nor take a feel in hand pound

CHAP XXV ? OF THE I DLCATION OF CHILDREN

mide fencer, or so much as to discharge a carbine And vet there is no remedy, whoever will breed a boy to be good for mything when he comes to be a man, must by no means spare him when voung, and must very often transgress the rules of physic ---

"Vitamone sub dio, et trendis agut

It is not enough to fortify his sout, you are also to make his snews strong, for the soul will be oppressed if not assisted by the members, and would have too hard a task to discharge two offices alone I know very well to my cost, how much mine greens under the burden, from being accommodated with a body so tender and indisposed as eternally leans and presses upon her, and often in my reading perceive that our masters, in their writings in the examples pass for magnanumity and fortifude of mind, which really are rather toughness of skin and hardness of lones, for I have seen men nomen, and children, naturall, born of so hard and insensible a constitution of body, that A sound cudgelling has been less to them than a flirt with a tager would have been to me, and that would neither cry out, wince not shrmk, for a good swinging besting, and when wrestlers counterfest the philosophers in patience, 'tie rither strength of nerves than stoutness of healt. Now to be mured to undergo labour, is to be accustomed to endure pam "labor callum obdust dolors" A boy is to be broken in to the toil and roughness of evereise, so as to be trained up to the pain and suffering of dislocations, cholics, cauterics and even imprisonment and the rack itself, for he may come, by misfortune, to be reduced to the worst of these, which (as this world goes) is sometimes inflicted on the good as well as the bad As for proof, in our present civil war whoever draws his sword against the laws, threatens the honestest men with the whip and the halter

And, moreover, by hving at home the anthority of this governor, which ought to be sovereign over the boy he has

Let him he in the open air, and ever in movement about something —Honger, Od, in 3, 5 "Habour hardens as against pain"—Given, Just Quars

At last own in the constraint with in its layer. lute . The I rollthis that me lef gittering il rotinstructure makatarshi lana ta las our les upen them end or mor con erust her t the mile . Hour eine man elte the thou temme t ourst the purnign r siln the for mined to ariritent, աշբանանատատարբանը Օրանանն then for train up this but he spiring out a historial. I his limit by when he has a quirel it and to forfare taling or 1 pas at ir bigging or really come of rili nime store that is said or told in his pres no for it is a t to unia smin, to longer to corp at an rathing that is not a region to surroun palete. Let turn be satisfied with a reacting large life and not seem to cond maneyers thing in anoth rhe would not do hand if nerdisput it as agriffed comma is enstoned. Licest expert singlement a like much Let him asout the vita and uncivil names of authority the chillish ambition of covering to a pear better by I and more recomplished than he really will be such cornered discover himself to be. And us if pit running of internating and retrebending were not to be mitted took sire thence to derive the regulation of a mathing more than or liners. I'm is it become more l'ut great parts to make use of the 1 x tierl house so it is int deril le for any but men of great and illustrances als to as ume privalege all ove the authority of custom si and Socret's but Ari tipi us contra un rein et consuetu linem fecerunt adem sabi ne arintectur licere magais emm tili et divinis home him

heenti un assequebuntur 3. Let him be instructed not to "Let him Le ni e without estentiam withint envi — Sinica II. 103

If Socrates and Arretippus have transgree of the rule of on the for each con that or custom 1 t him not integrate that he is here of its to former for it was be great and socration value, that they obtained this produce—Corpo De Offer, 1 41

157

engage in discourse or dispute but with a champion worthy of hun, and, even there, not to make use of all the httle subtleties that may seem put for his purpose, but only such arguments as may best serve him Let him be taught to be curious in the election and choice of his reasons, to abominate impertmence and, consequently, to a ffect brevity, but, above all, let bun be lessoned to a quesce and submit to truth so soon as ever he shall discover it, whether in his opponent's argument or upon better consideration of his own , for he shall never be preferred to the chair for a more clutter of words and syllogisms, and is no further engaged to any argument whatever, then as he shall in his own judgment approve it not yet is arguing a trade, where the liberty of recontation and getting off upon better thoughts tre to be sold for ready money "ueque, ut ommin, que preseripta et imperata smt, defendat, necessitate ulla

If his governor be of my humour, he will form his will to he a very good and loval subject to his prince, very affectionate to his person and very stont in his quarrel, but withal he will cool in him the desue of having any other tie to his service than public duty Besides several other inconveniences that are inconsistent with the library creiv honest man ought to have a man's judgment, being bribed and pre possessed in these particular obligations, is either blinded and less free to exercise its function, or is blemished with ingratitude and indisention. A man that is purely a courter, can neither have power nor will to speak or think otherwise than fasonrably and well of a master, who, amongst so many unlbons of other subjects has picked out hun with his own hand to nonrish and advance, this favour, and the profit flowing from it, must needs, and not without some show of reason corrupt his freedom and dazzle him, and we commonly see these people speak in another kind of phrase than is ordinarily speken by others of the same nation, though what they say in that courtly language is not much to be believed

Let his conscience and virtue be emmently manifest in 1 "Nother is there are necessity upon him, that he should defend all things that are recommended to and enjoined him --

CICLEO, Acred . It a

his speaking and lexe only reven for their guide. Make him und r tan't thit to acknowledge, the error he shall "b, x r in his on a regiment thou, ho sh found out by hims he is an effect of judgment and succents which are the principal things he is to see a futer their obscinies and out atton are common qualities most appearing in ment souls that to revise and correct himself to for-ake an unjust argum at in the height and best of dispute are are are it, and philosopheric qualities. The limit is a lived length in company to have last ye and error never corner.

158

for I find that the places of greatest honour are commonly 17 d upon by men that have least in them and that the greatest fortunes are seldom accompanied with the ablest ture. I have been present when whilst they at the upper and of the chamber have been only commending the beau v of the arras or the flavour of the wine many thing hat have been sers finels and at the lower end of the table have been lost and thrown tway Let him eximine evermon's talent a persont a bucklayer a passenger one may learn something from every one of these in their s viril capacities and something will be picked out their discourse whereof some use may be made at one time or another hav even the fells and impertinence of others will contril nie to his matruction. By observing the grace and manner of all he see he will create to him elf an emulation of the good and a contempt of the bad

Let us house current be suggested to ht faper of beam againstrate after everything whatever they is singular as let not account in the place where he is let him go and see it a mue house a noble fountain an enument men the place where a battle has been amountly fought the packages of Caser and Charlesmann.

Qu'e tellus at lenta gelu que putres ab astu l'entre 12 Italiam que bene vela ferat

Let him inquire into the manners revenue, and alliances of prince, things in themselves very pleasant to learn and tery useful to know

In this conver mg with men I mean also and principally

What country is bound in 100-t what land a finable with near a lat wind serve fairest for link - Properties in 3 99 CRAP XXY] OF THE I DUCATION OF CHILDREN 159 those who only live in the records of lustory, he shall be reading these books, converse with the great and heroic ouls of the best ages. The an alla and ann study to these who make it so by doing it after a negligent manner, but to those who do it with our and observation, "its a study of mestimable fruit and value and the only study, as Pinto reports, that the Lacedomannus reserved to themselves ! What profit shall be not reap as to the business of men, by reading the lives of Plutanch? But withat, by my governor remember to what end his instructions are principally directed and that he do not so much imprint in his pupil's memory the date of the run of Carthage, as the manners of Hannilal and Sopro, nor or much where Mariellus died, as why it "as unworths of his duts that he died there Let him not teach him so much the narrative parts of history as to indee them, the rending of them in my opinion, is a thing

that of all others we apply on select unto with the most differing measure. I have read a hundred things in Livi that another has not or not taken notice of at least, and Plutarch has read a hundred more there than ever I could find or than penidrenture, that author ever wrote, to some it is merely a grammar study, to others the very unitom" of philosophy is which the most abstrace parts of our human nature penetrate. There are in Plutarch many long discourses ury worths to be excetally read and observed, for he is, in my opinion, of all others the greatest master in that kind of writing, but there use a thou-and others which he has only touched and glauced upon, where he only points with his finger to direct us which wir we may go it we will and contents houself sometimes with giving only one busk but in the meest article of the question, wheneve we are to grope out the rest. As, for example, where he says that the inhabitants of Asia came to be vascals to one only, for not having been alde to prosounce one willable which is No Which saving of his give perhaps matter and occasion to La Boetie to write his "Voluntary Servitude" Only to see him pick out a light action in a man's life, or a mer-

 Hippins Major
 Born at Sarlat in Perigord, 1-t November, 1530 died 18th August, 1563
 Of his works, all unpublished during his life, there is a complete edition, Paris, 1546

word that does not seem to unsum even to that, is staid a whole discours. "The to our prepulses that men of understanding should so minisferretly affect beauty, no doubt their reputation is the better by it, but in the meanitime we are the waves. Plutanch had rather we should applied this property of the server with an appetite to read more, than glatted with the re-have already road He knew sery self that the trace already road. He knew are yell that the trace already road He knew sery self that Advandanda, must be repeated himset subjects on that Advandanda, must be repeated himset subjects over good but too long speedby its of the Ephorn, when he said "O stranger" then speed-set the things thou shouldst speak, but not as thou shouldst speak.

160

Human understanding is mary ellously enlightened by daily conversation with men, for we are, otherwise, compressed and heaped up in ourselves, and have our sight limited to the length of our own moses. One asking Socrates of what country he was, he did not make auswer, of Athens, but of the world, ' he whose imagination was fuller and wider, embraced the whole world for his country and extended his society and friendship to all maukand, not as we do who look no further than our feet. When the vines of my village are supped with the frost, my parish priest presently concludes that the indignation of God is gone out against all the human race, and that the canmbals have already got the prp Who is it, that seeing the havoe of these unil wars of ours, does not err out, that the machine of the world is near dissolution, and that the day of judgment is at hand, without considering, that many worse things have been seen, and that, in the meantime, people are very merry in a thousand other parts of the earth for all this? For my part, considering the beence and impunity that always attend such commotions, I wonder they are so inoderate, and that there is no more mischief done. To him who feels the hardstones patter about his ears the whole hemisphere appears to be in storm and tempest, like the ridiculous

Pintarch Apothegus of the Lucedemomans
 Cicero, Tuso, Qi T., v Ti, Pintarch on Eule, c 4

Savourd, who sad very gravely, that if that simple king of Frunce could have maniged his fortune as he should have done, he much in turne have come to have been steared of the household to the duke his meeter the fellow could not in his shallow imagination, conceive that there could be anything greater than a Dake of Savoy. And, in truth, we are all of its, insectable, in this error, an error of a very great weight and very permisons consequence. But who, ever shall represent to his faway, as in a picture, that great mance of our notibe. Nature in her full magist and lastre, whoever in her fall majest and lastre, whoever shall observe humself in this figure, and not himself but a whole kingdom no bugger than the last touch or price of a pear if in comparison of the whole, that man alone is able to value things according to their true estimate and grandour

This great world which some do yet multiply as several species under one genus, as the marror wherein we are to behold ourselves to be able to know ourselves as we ought to do in the true bias In short, I would have this to be the book my soung gentleman should study with the most attention So many humours, so many sects, so many judg. ments, opinions, laws, and customs, teach us to judge aright ot our own and inform our mid-tatanding to discover its unperfection and natural infirmits, which is no trivial speculation So many mutations of states and kingdome and so many turns and recolutions of public fortune will make us wase enough to make no great wonder of our own So many great names, so many famous victories and conquests drowned and swallowed in oblivion, render our hopes ridiculous of eternising our names by the taking of half-ascore of light horse, or a homoost, which only derives its memory from its run. The pride and arrogance of so many foreign pomps and cerrmonics, the tumorous in tjesty of so many courts and grandeurs, accustom and fortify our sight without astonishment or winking to behold the lustre of our own, so many millions of men, buried before us. encomage us not to fear to go seek such good company in the other world and so of all therest Pithagoras was wont to say that our life resembles the great and populous assembly

¹ Cicero, Tuse Quaet, v 3

of the Olympic games, whosem some ensures the body, that they may carry away the glery of the piras, of their simpler chardless to sell for profit, there are, also some (and these none of the weves sort) who pursue no other advantage than only to look on and consider bow and why everything is done, and to be speciators of the lives of other men, thereby the better to judge of and regulate their own

162

To examples may fitly be applied all the profitable discourses of philosophy to which all human actions, is to their best rule, ought to be especially directed a scholar shall be trught to know—

"Qual fas optare quad asper Unle numuma habet patrar exareque propunjus Qaantum e'argin deceris, quam te Deiis esse Justit et humana qua parto locatus est ur re Qual aumus, aut quidnam victuri gagniumi "

what it is to know, and what to be ignound, white might to be the end and design of study, what viloun, tempomace and justice are, the difference between unforment and varies servitude and subjection becomes and know, by white token a mum may know three and bold contentment, how the death, affliction and disgrace are to be apprehended

"Et quo quemque medo ingratque kratque laborem

by what search springs we move and the terson of our various againstons and irresolutions for metabals, the first doctrine with whath one should consort but moderated ing ought to be that which regulates his manners and his sense, that teaches him to know himself and how hoth self to die und well to live. Amongest the filteral searce left to die und well to live. Amongest the filteral searce for the things and the searce with the whole had been a some measure to the meta-to-number of life, and other things; as some sort two to, but let we

^{1.} I care what it is right to nich, what is the tran wood confirmation to becomes to one in his principle or country and one deter relations, where and what the Bosts community of one deter relations, where and what the Bosts community the lot is and in a large principle the human was tent drought place. I want to shart purpose on, under all confirmations on the determinant of the principle of the principle of the principle of the principle. If the large is a large of the determinant of the principle of the principle of the principle. If the large is a large of the determinant of the principle of the princip

make choice of that which directly and professedly serves to that end. It we are once able to restrain the offices of human life within their just and natural limits, we shall find that most of the success in use are of no great we to use and even in these that are that there are more very innecessary cyrtics and dilatitions, which we had botter let alone and following Societies' direction, limit the course of our studies to those things only where is a true and real inhitit.

"Supere unde,
Incipe vivendi reste qui proregat horam,
Rusticus especiat, dum deflati annies at ille
Labitur et labelur in annie volublis un um "!

Tis a great fuolery to touch our children-

"Qual moreant Preces arms sque signa Lecuis Lotus et Respona qual Capricorna, aqua,"

the knowledge of the stars and the motion of the eighth sphere before their own

"Ti Meincessei sapiet, Te e cospessie Bowsew, "E

Anatumens writing to Pythagona, "To what puppon," and he "should I trouble mosel in starching out the secrets of the stars having death or slavery continually before in open-" for the large of Persay are at that time preprints to mande his countar. Between cut that time preprints to made his countar. Between counting to a think, 'Bring assaulted, as I am by ambition, avance, tement's superstation and having within so must offer enemity superstation and having within so must offer enemity of his shall I go endgel my brains about the world's revolutions."

After having trught him what will make him more was

"What influence Piece-have, or the sum of anger Leo, or Captisora living in the Hespenan wase "—Properation, it is, so "What care I about the Pleudes or the stars of Taurus".

ANACONO Ode vm 10
Ding Laget n 4

[&]quot;Dure to be wise begin he who defers the hour of hying well, is like the cloun, witing till the river shall have flowed out, but the river till rius on and will rius on, with constant course, to age, without end"—Hor WF, Fp. 1-2, 40

and good you may then entert un him with the elements of log! This is geometry rhetoric and the science which he shall then home off most maken to her padement being before hand formed and fit to choose he will qualis make his own The way of metrocting him outlit to be sometimes his discours and sometimes by reading cometimes his covernor shell 1 at the author homself which he shall thank most proper for him note his hands and sometimes only the marron and substance of it and if himself be not ion very out enough in books to turn to all the fine discour is the books contum for his pury ose there may some man of learning to joined to him that upon every oceasion shall supply him with what he stands in need of to furnish it to his Inpil And who can doubt but that this was of tending is much more easy and natural than that of Gara in which the precepts are so infracte and so hard and the words so vain Jean and insegnificent that then is no hold to be taken of them nothing that quickens and clevates the wit and fancy whereas here the mind has what to fe d upon and to digest. This fruit therefore us not only without comparison much more fair and beautiful but will also I a much more early ripe

The thousand putes that naties chould be at such a pies in the age of our that philosophi even with men of unleast-thing abould be blooked upon as a run and fau feature at timp of no use no video either in opinion or effect on the bright. I think those ergolesis and petit sophistics with the time of people are much to blame to represent it to cludder on people are much to blame to represent it to cludder on the man of somulable expect. Who is it that frowing from any man formulable expect. Who is it that frowing the man of somulable expect. Who is it had frowing the first in the side of the side of

[!] If to love Gaus, rector of the Academs of Persua Pit targh Treat of an Uracles which have ceased

theerful and pleasant countenances, von are engaged in no very deep distourse." To whole one of them, Harabeon the Megnaran, replied "The for such as are puzzled about inquiring whether the future tense of the verb $\beta a \lambda \lambda b$ is specifix with a double λ , or that hunt after the derivation of the comparatives $\chi i p_{00}$ and $\beta \lambda \lambda r_{00}$, and the superlatives $\chi i p_{00}$ and $\beta \lambda \lambda r_{00}$, and the superlatives $\chi i p_{00}$ and $\beta \lambda \lambda r_{00}$, to limit their brow which discourses, they always divert and cheer up those that entertain them, and never depect them or make them sad".

"Deprendas mini termenta latentis in egro Corpore deprendas et gamha, sunut utrumque Inde habitum faces

The soul that lodges philosophy, ought to be of such a constitution of health, as to render the body in like manner healthful too, she ought to make her trunquility and satisfaction shane so as to appear without, and her contentment ought to fushion the outward behaviour to her own mould and consequently to fortify it with a graceful confidence an active and joy one carriage, and a screne and contented countenance The most mainfest sign of wisdom is a continual theerfulness, her state is like that of things in the regions above the moon, always clear and seiene Tis Baroco and Baralipton a that render their disciples so dirty and ill-favoured, and not she, they do not so much as know her but by herear What! It is she that calms and appeases the storms and tempests of the soul and who teaches famine and fevers to laugh and sing, and that, not by certain imaginary epicycles, but by natural and manifest reasons She has virtue for her end, which is not, as the schoolmen say satuste upon the sumunt of a perpendicular, rugged, mackessible precipace such as have approached her find her quite on the contrary, to be seated in a fair, fruitful and flourishme plam, from whence she eight dis-

"How charming is divine philosophy ¹
Not harsh and crubbed, as dull fools suppose,
But minical as is Apotlo's late."

[&]quot;You may discern the terments of mund birking in a sick bork, you may discern its joy - eich hald the face assumes from the mind "-JUNEAL, N. 18 3 Two terms of the angent scholastic losse

cover afficiently about to which place are one may however arrive if he know but the with through shade green and swidth flourshing receives by a placeant easy and so if his out his that of the colerial want? The for not heaving frequent this begunding training hant and mulble this equally debenous and congregous with this so professed in higherable enems to manife sorrow ferrival constraint who having nature for her guide has fortune and pleasure for her companies that they have good to the own with imagnation and created this independent has sorrowful querulous disjuictful threat-may terrible image of it to themselves and others and placed it up on a rock part amongst thoms and branbles and made of it a holo-oblust outforther.

166

But the governor that I would have that is such a one as knows it to be his duty to possess his jujil with as much or mor direction than reverence to virtue will be able to inform limit that the poets' have evermore accommodated thomselves to the rulbs humour and make him sensible that the gods have planted more tool and sweat in the avenues of the calmets of Vanua than in those of Minerya And when he shall once find how tegan to apprehend and shall represent to him a Bradamante or an Angelsea for a mistress a natural active generous and not a languish but a mult leants in comparison of a soft delicate artificial simpering and affected form the one in the habit of a heroic vouth wearing a glittering belief the other tricked up in curls and ribbons like a wanton minx he will then look upon his own affection as brave and mu-culine when he shall choose quite contrary to that effeminate sherherd of Phrygia

Such a tutor will mike a papel digest this new lesson that the height and value of true virtue consists in the faulit utility and pleasure of its everuse so far from difficulty that horse as well as men and the magnetic as well as the subtle min make it their own it is by order and not by force that it is to be anguired. Socrates her first minuous as governer to all minume of to policies: a totally

He od ropen He v 28a

² Herome of Amesto

to throw it aside, to ship into the more natural facility of her own progress 'its the nursing mother of all human pleasures, who in rendering them just, renders them also pure and permanent, in moderating them, keeps them in breath and appetite, in interdicting those which she herself refuses, whete our desire to those that she allows, and, like a kind and hi eral mother, abundantly allows all that nature requires, even to satiety, if not to lassitude unless we mean to say, that the regimen which stops the toper before he has drank himself drunk the glutton before he has eaten to a surfeit, and the lether before he has got the pox is an enemy to pleasure. If the ordinary fortune fail, she does without it, and forms another wholly her own, not so fickle and unsteady as the other. She can be rich, he potent and wise and knows how to be upon soft perfumed beds she loves life, beauty, glory, and bealth but her proper and peculiar office is to know how to regulate the use of all these good things and how to lose them without concern an office much more noble than troublesome. and without which the whole course of life is unnatural, turbulent, and deformed, and there it is indeed, that men may justly represent those monsters upon rocks and precipices If this pupil shall happen to be of so contrary a disposi-tion that he had rather hear a tale of a tub than the true

too that an one analogues a set of set call that the one analogues are also set of the that the one analogues are pedition or some use and learned decourse, who at the best of drum, that excits the youther lardout of the companion, leves that to follow another that calls to a morreor the bears, who would not wall, and find it more deslightful and more evellest, to return all dust and sweat victorious from a battle, than from tenins of from a ball, with the prize of those secures, I see no other remed, but that he be bound prenties in some good fown to learn to much a muced peet, though he were the son of a diske, according to Plate's precept, that children are to be placed out and disposed of, not according to the wealth, qualities, or condition of the father, but according to the faculties and the expactly of their own souls

Since philosophy is that which instructs us to live, and that infancy has there its lessons as well as other ages, why is it not communicated to children betimes? 168 I dom et m He huqui e t'nune nute properan la et sen Finien lu sme fine r th.

They be in t teach us to live when we have almost don hums, A hundred students have got the pox before they las come to read Aristotle s lecture on temperance Ciecro and that though he should live two mens age he should n ver find bistire to study the lyne poets and I find these sophisters set i ore deployable unprofitable. The lor ne would be a lime to space, he owes but the fir t fifteen or sixteen years of his life to education the remunder is due to action. Let us therefore unt the thorn subtleties of dialectics they are abuses things I which our lives can never be ununded take the Han I hil coplical discourse learn how rightly to choose and then rightly to apply them they are more east to be understood than one of Boccarcio's novely a child from nurse is much more capille of them than of learning to read or to write Philosophy has discour es proper for childhood as well as for the decrepit age of min

I am of Plutareh a mind that Instotle did not so much trouble his great disciple with the brack of forming svilo groups or with the elements of geometry as with infuring into him good precept concerning valour provess magna munity temperance, and the contempt of fear and with this ammunition sent him whilst vet a box with no more than thirty thousand foot four thousand horse and but forty two thousand crowns to subjugate the empire of the whole earth For the other arts and sciences 1º 0115 Alexander highly indeed commended their excellence and charm and had them in very great honour and esteem but not rivished with them to that degree as to be tempted to affect the practice of them in his own per-on

Petite bine juvenesque senesque

Finem nimo certum mi errsque vintica cam

The classe more and soft now now not have and form the pitel er on the rapid wheel. —Pensits in 23 Young men and old men derive honce a certain end to ile mind and stores for meserable grey brury -- PLESIUS : 64

Epicurus, in the beginning of his letter to Memicius,1 says, "That neither the voungest should refuse to philosophise, nor the oldest grow wears of it " Who does otherwise, seems touth to imply, that either the time of himg happily is not set come or that it is already past. And vet, for all that, I would not have the pupil of ours imprisoned and made a stree to his book, nor would I have him given up to the morosity and melancholic humour of a sonr, tilnatured pedant, I would not have his spirit cowed and subdued, by applying him to the rack, and termenting him, as some do, tourteen or fifteen hours a day, and so make a pack-horse of him Neither should I think it good, when, in reason of a solitary and melancholic complexion, he is discovered to be overmuch addicted to his book, to nourish that humour in him, for that renders him unfit for civil conversation, and diverts him from better employments And how many have I seen in my time totally brutified by an unmoderate thust after knowledge / Carneules was so besotted with it, that he would not find time so much as to comb his head or to pare his nails? Neither would I have his generous manners spoiled and corrupted by the incivility and larbayism of those of another. The French wisdom was anciently turned into proverb 'early, but of no continuance" And, in truth we get see, that nothing can be more ingenious and pleasing than the children of France, but they ordinarily decesse the hope and expectation that have been conceived of them, and grown up to le men, have nothing extraordinars or worth talong notice of have heard men of good understanding say, these colleges of ours to which we send our young people (and of which we have but too mura) make them such annuals as they

But to our little monsseur, a closet, a garden, the table, his bed, solitude and compun, norrong and evening, all hours shall be the same, and all places to him a study, for plailosophy, who, as the formatry of judgment and manners, shall be his principal lesson, has that privilege to have

Chogenes Liertus, N 122 Lidem, in 62 Hobber suit that if he had been at college as long as other people he should have been as great a blockhead as then — W C H

170 OF THE LECCATION OF CHILDREN

Гвоок г

a hand in everything The orator Isocrates being at a feast entreated to speak of his art all the company were satisf field with and commended his answer. It is not now a time said he to do what I can do and that which it is now time to do I cannot do ' For to make orations and rhetorieal disputes in a comp inv met together to laugh and make good cheer had been very unseasonable and improper and as much might have been said of all the other sciences But us to what concerns philosophy that part of it ut least that treats of man and of his offices and duties at has been the common opinion of all wise men that out of respect to the sweetness of her conversation she is ever to be admitted in all sports and entertainments. And Plato having invited her to his feast, we see after how gentle and obliging a mapper accommodated both to time and place she enterta ned the company though in a discourse of the highest and most important nature

Eque pauperibus pro k et locupletib is rque Lt neglecta reque puers sembusque noceb t

By this method of instruction my young pupil will be much more and better employed than his fellows of the college are But as the steps we take in walking to and fro in a galkry though three times as many do not tire a man so much as those we employ in a formal journey so our lesson as it were accidentally occurring without any set obligation of time or place and falling naturally into every action will insensibly insurate itself. By which means our very exercises and recreations running wiestling music dancing bunting riding and fencing will prove to be a good part of our study I would have his outward fishion and men and the disposition of his limbs formed at the same time with his mand. The not a soul tis not a body that we are training up but u man and we ought not to divide him And as Plato save we are not to fashion one without the other but mal ethem draw together hke two houses harnessed to a coach By which saying of his does he not seem to allow more time for and to take

Pluturch Symp 1 1 It profits pour and rich able but neglected equally hunts old and young Horacz, Ep 1 1 25

more care of, exercises for the body, and to hold that the mind, in a good proportion, does her business at the same time too r

As to the rest, this method of education ought to be carried on with a severe sweetness, quite contrary to the practice of our pedants, who instead of tempting and ailuring children to letters lis apt and gentle ways, do to truth present nothing before them but rods and femles, horror and cruelty Away with this violence! away with this compulsion than which, I certainly believe nothing more dulls and degenerates a well descended nature you would have him apprehend shame and chastisoment do not harden him to them mure him to heat and cold, to wind and sun, and to dangers that be ought to despise. wean him from all effennings and dehears in clothes and lodging, cating and drinking, accustom him to everything, that he may not be a Sir Paris, a carpet-hight, but a snews, hards, and superons soming man. I have even from a child to the age wherein I now am, been of this opinion and am still constant to it But amongst other things the strict government of most of our colleges has evermore displeased me, peradventure, they might have erred less permicionally on the indulgent side. This a real house of come thin of impresoned youth. They are made delimeled, by being pumshed before they are so. Do but come in when they are about then lesson, and von shall hear nothing but the outcues of boys made; execution, with the timmder ing noise of their pedagogues drunk with fur) A vers preity way thus, to tempt these tender and timotons souls to love then book, with a furious countenance, and a rod in hand! A cutsed and permeions way of proceeding! Besides what Quintiban has very well observed,1 that this imperious anthouts is often attended by very dangerous consequences, and particularly our way of chastising. How much more decent would it be to see their classes strewed with green leaves and fine flowers, than with the bloody stumps of buch and willows " Were it left to my ordering, I should print the school with the metries of joy and glid ness, Flora and the Greecs, as the philosopher Spensippus did has Where their profits let them there have their plasmit.

5. in by and as are project and wholesome for children should be not all the should be not all them should be not be the most attend with singer and such as no line, r as to them of militered with full. The murrellows the lost solicitous Platons in the Laws concurring, the party in a discress of the control of his city and how much and often be entiries, upon their rices by rits sone, a long and date is of which he says that an injurit has given the ordering and prisonary principal with the goals themselves to Ajollo Minera; and the Mines. He musts long upon in 1 is very particular in crosing minimental by precipits for execuses, but as to the lettered as once says very little and only seems particularly to recommend ports upon the tecomit of music.

All singularity in our manners and conditions is to be.

avoided as inconsistent with civil secrets. Who nould not be aston-sided at so strings, constitutions with of Deno phoon steward to alexan fer the Grant who sweeted in the shade and shared on the shared in the shade and shared in the shade and shared in the shade and shared in the state of the state of the state of a mallow apple with greater prespection than from a brapedous solid others afroid of a mouse others rount at the sight of ci am others reads to even in the mixing of a feather bod Garmanusic could neither endure the sight nor the stowing fix cock. I will not dark but that there may peraturenture be some occult cause and natural aversoon in these cases but in my opinion if man might conquert if the took in time. Precept has in this wrought so effectability in on me though not without some pains on my part I colds so three excepted my appetite accommodates itself indifferently to all costs of disc.

all sorts of dost. Young bothes are supple one should therefore in that a,e bend and ply them to all fishons and customs and provided arm can contain the appetite and the will within their due hints let a young mra in God's name be residented fit for all trajons and all companies even to de battchers and caces if need be that is where he shall do it out of complacency to the customs of the place. Let him be able to do everything but love to do nothing but what.

Dio enes Lucrius is 1 2 Sextus En pinens Fyriton Hapotyp i 14

is good. The philosophers themselves do not justify Callisthenes for forfeiting the farour of his master Alexander the Great, by refusing to pledge him a cup of wine. Let him laugh, play, wench with his prince has I would have him, even in his debauches, too hard for the rest of the company, and to excel his compinions in ability and vigour, and that he may not give over doing it, either through defect of power or knowledge how to dost but for want of will "Multum interest utrum pricare aliquis nobt, on pescut "I thought I passed a complanent upon a lord, as free from those excesses as any man in France, by asking him before a great deal of very good company. how many tunes in his life he had been drunk in Germany in the time of he being there about his majests's affairs, which he also took as it was intended, and made answer ' Three times," and withal sold us the whole stors of his dehaushes. I know some who for want of this familia, have found a great amonyeownee in negotiating with that untion I have often with great admiration reflected upon the wonderful constitution of Alcabrades, who so carelly could transform himself to so various fashions without any prejudice to his health one while outdoing the Pers in pomp and luxury, and another, the Luced emonian austi rity and frugality, as reformed in Sparta, as voluntuons in Ionia

* Oninis Aristippum decent color, et status, et res "1

I would have my pupil to be such a one,

" Quent duplier panno patientia velat, Mirabor, vita via a conversa decebit, Personangue feret non mequennus utranque "2

These we my lessons, and he who puts them in practice shall reap more advantage than he who has had them read

well became Arritippus '-Hollace, Ep., vin 23 " I should admire him who with patience bearing a patched garment, bear well a changed fortune, acting both parts equally well '-Id . if . 25

[&]quot;There is a vast difference betweet forbearing to ain, and not knowing how to sm "-SELFCY IP, 90 "Liery complexion of life, every station and circumstance

to him only and so only knows them. If you see him you hear him if you hear him you see him God forbid sive one in Plato that to philosophize were only for road a givid many books, and to learn the arts. Hanc amplissmann oranium aritim bear viewed desephinant was magist quantities per equal sunt. Lee prime of the Philamins asking Herachieles Ponticias of what art or scence be made protession. I know and he neither art nor se see bint I am a philosopher. One repraching Diogeness that being general he schoolid pretend to philosophy. I therefore answered he pretend to it with so much the more reason. Herseas extracted that he would read a certain book to him. You are pleasant such he you choose those figs that are true and natural end not those that are prainted with do you not also choose exercises which are naturalled the rather than those written.

The lad will not so much zet like lesson by heart as be vill practise it he will repeat it in his actions. We gliall discover if there be prudence in his energiage if there be smerrit and justice in his deportment if there be grace and judgment in his speaking if there be constantly in his sixthesis if there he mode-sty in his nurth temperance in his plant with the properties in his plant whether what he east or drunk to be field of fish vans or water. Qui disciplinate sums non orientationen scientia sed legent vitle puter disquessed when extendite sed legent vitle puter disquessed who act of him when the Lacedamous and and commit their constitutions of character to writing and dehere them to their young men for ad made answer that it was because they would cause them to action and not among them with words. With

They have proximated to it is lept neaf languelly lich of all arts is the greatest lither live rather than by their reading Curyo Tr Q as 1 3 2 It was not Herachdes of Pontus who make it same or but P threone

Downes Lacrius vi. 48

Though a Lacrius vi. 48

Who considers his own depline not as a van octentation
of severe that as 4 h. and rule of 1 fe. and ho obe 1 t. own
letter and the law alches pre-crabed to hunseln — C. CEPO T. O. co. n. 4.

CHAP XXV] OF THE EDUCATION OF CHILDREN

175

such a one, after fifteen or saries vears' study, compare one of our college Latinusts who has thrown away so much time in nothing but learning to speak. The world is nothing but babble, and I hardly ever vet saw that man who did not rather prate too much, than speak too little And yet half of our age is emberded this way we are kept four or five years to learn words only, and to tack them together into clauses, as many more to form them into a long discourse, divided into four or five parts, and other hie years, at least, to learn succuntity to mix and interverve them after a subtle and intracent manner. Let us leave all thus to those who make a profession of it. Gong one data to Orleans, I met in the planu on this sale.

Clery, two pedants travelling towards Bordeaux, about fifts paces distant from one another, and a good way further behind them, I discovered a troop of horse, with a gentleman at the head of them, who was the late Monsicur le Comte de la Rochefoueauld One of my people inquired of the foremost of these dominies, who that gentleman was that came after him, he, having not seen the train that followed after, and thinking his companion was meant, phasanth an wered "He is not a centleman, he is a grammari in and I am a logician" Now we who, quite contrary do not here pretend to breed a grammaman or a logician, but a gentleman, let us leave them to throw away their time at their own fancs our business has elsewhere Let but our pupil be well furnished with things, words will follow but too fast, he will pull them after him if they do not voluntarily follow I have observed some to make excuses, that they cannot express themselves, and pretend to have then fancies full of a great many very fine things, which yet for want of eloquence, they cannot utter, 'ts a mere shift, and nothing else Will you know what I think of it? I think they are nothing but shadows of some imperfect images and conceptions that they know not what to make of within, nor consequently bring out, they do not yet themselves understand what they would be at, and if you but observe how they haggle and stammer upon the point of parturition, you will soon conclude, that their labour is not to delivery, but about conception, and that they are but licking their formless embryo For my part. I hold and Socrates commands at, that whoever has in his mind a sprightly and clear imagination he will express it well enough in one kind of longue or another and if he be dumb by same

I crimque presumun rem non marta sequentar

And as another as poetically says in his prose. Ocum res animum occupavere ver's ambunt end this other.

Inserves verby repaint 'He knows nothing of ablative conjunctive substantive or grammar no more than his Holes or a fishwife of the Petit Pont and yet these will give you a hellyful of talk if you will hear them and periodventure shall trip as little in their language 25 the hest masters of art in France He knows no rhetoric nor how in a preface to bribe the henevolence of the courteous reader, neither does he care to know it Indeed all this fine decoration of parating is easily effaced by the lustre of a sample and blunt truth there fine flourishes serve only to amuse the rulgar of themselved meanable of more solid and nutritive dust, as Aper very evidently demonstrates in Tucitus ⁴ The ambassadors of Samos prepared with a long and elegant oration came to Cleomenes King of Sparia to morte him to a war against the tyrant Polycrates who ifter he had heard their barrague with great gravity and patience give them this answer As to the exordium I remember it not nor consequently the middle of jour speech and for what concerns your conclusion I will not do what you desire 'a very pretty answer this methods and a pack of learned orators most sweetly gravelled. And what did the other man say? The Athenians were to choose one of two architects for a very great building they had designed of these the first a pert affected fellow offered his service in a long premeditated discourse upon

Unce a thing is concerned in the mond, the varieto express it con present themselves.—HORACE De Arte Pouten v 311 readily -Severa Contro ere in process

¹¹ of things the enselves force that to express them -Clerro De Fr 6 m a D at gue on Orators c 19

Plutare! \ \text{Pothe_mo of the I acedemonaus}

the subject of the work in hand, and by his oratory inclined the vices of the people in his favour, but the other in three words, "O, Athenians, what this since any I will do "I When Ciccio was in the height and heat of an elequent han angue, many were struck with admiration, huit Cato only langhed, saying "We have a pleasant consul" "I Let it go before, or come after, a good sentine or a thing well said, is always in season, if it neither unt well with what went before, nor has much coherence with whit follows after, it is good in itself I am none of those who think that good hyme makes a good poen Let him muke short long, and long short if he will, "Us no great unditor, if thore he invention, and that the wit and judgment hare well performed their offices, I will say, here's a good port, but an ill rinner.

"Lumneire bans, durus componere versus"

Let a man, ways Horner, divest his work of all method and measure,

"Iconpore cert's moderque, et, quod prove ordine verbinin est,

Posterius frome, proposeno nituna primas Inventas etiam dispecti membra poeta,? *

he will never the more lose himself for that, the very meeswill be fine by themselves. Meanade's usare I had dismenting who leting reproved by a friend, the time drawing or at a livel he had promised a councily, that he had not vet fallen in hand with it, "It is made, and ready," and he, "all but the virse." Having contained the subject, and disposed the scenes in his fance, he took little outs for the rest. Since Rossard and Die Bellay lave given reputation to our Friend poest, every little disbible for aught I see.

* Pluturch, Whether the Athenmus more excelled in Arms or in Letters

poetry "-HORAGE, Sat , 1 4, 58

Pintarch, Instructions to Statesmen, c. 4.
Pintarch, Life of Cuto, e. 6.
Pintarch, Life of Cuto, e. 6.
"Of delerate binnour, but of recred versification"—Horacs.

Set in S

'Take awas extrain this times and measures and change the
order of the words, putting that a heal should be time last and the
last first, still these ansplaced members have all the elements of

178 OF THE EDUCATION OF THILDRIN | BOOK 1

other of these musters

swells his words as high and makes his cadences very near as humonious as there. Plus sonait quam vallet. For the vulgar there were never so many poetasters as now but though the find it no hard matter to imitate their rhyme they set full infinitely short of unitating the rich descriptions of the one and the delegate invention of the

But what will become of our young gentlement if he be triated of with the sophester sublety of some rellogism."

A Westphalta him makes a men drmh, drundlements, therefore a Westphalta hain drundlements. Why led him laugh at it, it will be more discretion to do so than to go about to answer it "or it him borrow this pleasant exasen from Ansitypess. Why should I trouble muself t unto that which bound is it is given so much trouble. "One offering at this dialectic jugding counts Clauthes, Christians and the dialectic pugding counts Clauthes. Christians in the dialectic pugding counts Clauthes.

against Chanthes, Chrysupus took him short saving Reserve these boul les to play with children and do not In such foolerses divert the serious thoughts of a man of If these ridiculous subtleties 'contorta et aculeata cophismata as Cicero calls them are designed to possess him with an untruth they are dangerous but if they signify no more than only to make him laugh I do not see why a man need to be fortified against them. There are some so indiculous as to go a male out of their way to hook in a fine word Aut our non verba rebus aptant sed res extrinsecus arcessunt quibus verba conveniant . And as another sava Qui alicujus verbi decore placentis vocentur ad 1d quod non proposuerant cembere I for my part rather bring in a fine sentence by head and shoulders to fit my purpose than divert my designs to hunt after a sentence On the contrary words are to serve and to follow a man's purpose and let Gascon

^{1 6} More cound then cence —Seveca Lp 40 2 Idem and 49 2 Dogeney Licetuse u 70

⁴ Hem vn. 183

Who do not fit a ords to the subject but seek out for thing quite from the pure see to fit the words. OLLYTILLY, vn. 3

quite from the purpose to fit the words —QUIVHILLY vin 3 Who by their founds of some fine sounding and are tempted to comething they had no mention for treat of '—SES BOA-

come in play where French will not do I would have things so excelling, and so wholly possessing the mangination of limit that heirs, that he should have something else to do, than to think of words. The way of speaking that I love, is natural and plum, the same in writing as in speaking, and a snewy and muscular way of expressing a man's elf short and puthy, not so elegant and artificial as promit and whement.

"Have demun sapiet dietio, qua feriet, "

rather hard than wearisome, free from affectation, irregular, incontinuous and bold, where every piece makes up an entire body, not like a pedant, a preacher, or a pleader, but rather a soldier-like style, as Suctomus calls that of Julius Caecar, and jet I see no reason why he should call it so 2 I have ever been ready to imitate the negligent garb, which is yet observable amongst the young men of our time, to wear my clock on one shoulder, my can on one side, a stocking in disorder, which seems to express a kind of haughts disdain of these exutic ornaments, and a contempt of the utificial, but I find this negligence of much better use in the form of speaking All affectation, particularly in the French gaiets and freedom, is ungraveful in a courtier, and in a monnichy every gentleman ought to be fashioued according to the court model, for which reason, an easy and natural negligence does well I no more like a web where the knots and seams are to be seen, than a fine figure, so delicate, that a man may tell all the bones and verus "Que veritati operam dat oratio, meomposita sit et simple, "" "Quis accurate loquitur, misi qui vult putide loqui "" That eloquence prejudices the subject it would advance,

[&]quot;That has most weight and windom which pieces the ear 'Epitaph on Lucan, in Fabricus, Biblioth 1 at , in 10

Montaigne's difficulty arose from the imperient text before him—"Lloquestin materia, qua re sut organist,' &c , whereasth proper reading is "Enomentia, multiarque re, aut aquast,' &c Sectomas, Life of Julius Casar, c 55

³ "Let the language that is dedicated to turth be plant and unaffected "SENEGS, Ep., 40
⁴ "For who studies to speak too accurately, that does not at the same time design to member his substory?"—Ideas, Ep., 75

that whells attracts us to at elf. And as in our outwird balit its an houl as effectioned to distinguish our diseis a portial or and unusual garb or fashi no sam lan cur t stuly a withress in I to affect worls that are nt f arritu tree is from a tuerd and scholasti unlitten. Mrs. I be found to speak no other landing than what is a ken in the market place of Paris. Ari to than the ar mairin was quit out when hereprehen led figures from them was of d lesering hims if and the I sum this rate, which was only perspicults of spech The material to ris by to own ficility unmediately disperse its it the ugh a whole pople but the imitation of inventing and fittle moderne the ewords is of a slower priore . Ih en ribit of r iders for having found a it rite for metalants magne that have the sure loly in I maile too when as force in I sinches are never to to forr well the along and outward ornament that is words in lel cutten mis. No tot the e I converse with speak the sam langum, I here wat but whether this thul the same thoughts I counct save The Atheman as Plato study fulness and elegance of speaking the Laced our mans affect browns and those of Crote to aim more at the feenality of amagnion than the fertility of sports and the care the best Tono used to any that he hid two sorts of disciples one that he called orlulayour currous to learn things and the e were his favourities th other hereo her that cared for nothing but words hot that fine speaking is not a very good and commendable quality, but not so excellent and so nece sary as some would male it, and I am semulahred that our whole life should be spent in nothing also. I would fir t understand my own language and that of my non-bours with whom

most of mv lustures and conversation hes. No doubt but Greek and Latin are very great ornament and of very great use hat we have them too dery. I will here discover one way which has been experimented in my own person in which the xar to be had better cheap and such may make use of it as will. My late father having made the most precess ingure, that any man coult possible.

Dogene- Laertiu. v 13

² Stohan Semi vyvis

make amongst men of the greatest learning and judgment, of an exact method of education, was by them cautioned of this inconvenience then in use and made to believe, that the tedious time we applied to the learning of the tongues of them who had them for nothing, was the sole cause we could not arrive to the grandeur of soul and perfection of knowledge, of the ancient Greeks and Romans 1 do not,

however, beheve that to be the only cause However, the expedient my father found out for this was that in my mfancy, and before I began to speak he commuted me to the care of a German, who succe died a fam us plus scian in France, totally ignorant of our language, but very fluent and a great critic in Latin. This min whom he had fetched out of his own country and whom he entertained with a very great salary for this only end had me con-tinually with him to him there were also joined two others, of inferior learning, to attend me, and to reheve him who all of them spoke to me in no other language but Latin As to the jest of his family it was in myiolable rule that neither himself, nor my mother, min nor maid, should speak anything in my compine, but such Latin words as every one had learned only to gabble with me 1 It is not to be unagined how great an advantage this proved to the whole family, my father and my mother by this means learned Lytin enough to understand it perfectly well, and to spenk it to such a degree as was sufficient for any necessary use, as also those of the servants did who were most frequently with me In short, we Latined it at such a rate, that it overflowed to all the neighbouring villages where there yet remain that have established themselves by custom several Latin appellations of artisans and their tools As for what concerns myself, I was alone are verrs of age before I understood either French or Perigordin, any more than Arriot, and without art book grammar, or precept whipping or the expense of a tear I had by that time learned to speak as pure Letin as my master humselt, for I had no means of mixing it up with any other If, for example they were to give me a theme after the

The e pressures are the basis of remail volume by the Abba Mangan "Feducation de Montaigne, on L'Art d'enseigner le Latin i lander des mores larges Latin 1 i metar des mere l'itimeOF THE EDUCATION OF CHILDREN [BOOK 1

college fashion they gave it to others in French but to me they were to give it in bad Latin to turn it into that which was good And Archolas Grouchy who wrote a book De Comitus Romanorum William Guerente who wrote a comment upon Aristotle George Buchanan that great Scotch poe and Mark Antony Muret (whom both France and Italy have acknowledged for the best orator of his time) my domestie tutors have all of them often told me that I had in my infancy that language so very fluent and ready that they were afraid to enter into discourse with me And particularly Buchanan whom I since saw attending the late Mareschal de Brissae then told me that he was about to write a treatise of education the example of which he intended to take from mine for he was then intor to that Court de Brissac who afterwards proved so valunt and so brave a gentleman. As to Creek of which I have but a more smattering my

182

father also designed to have it taught me by a device but n new one and by way of sport tossing our declensions to and its after the manner of those who by certain games at tables and chess learn geometry and crithmetic for he amongst other rule had been advised to make me relish a sence and duty by an unforced will and of my own voluntary motion and to educate my soul in all liberts and delight without any severity or constraint which he was an observer of to such a degree e en of superstition if I may say so that some being of opinion that it troubles and disturbs the brains of children suddenly to wake them in the morning and to snatch them violently and over hashiv from sleep (wherein they are much more profoundly involved than we) he caused me to be valened by the sound of some musical mistrument and was never impro vide l of a musician for that purpose By this example you may judge of the rest this alone being sufficient to recommend both the prudence and the affection of so good a father who is not to be blamed if he did not reap fruits answerable to so exquisite a culture Of this two things were the cause first a sterile and improper soil for though I was of a strong and healthful constitution and of a disposition tolerably sweet and tractable yet I was withal so hears idle and indisposed that they could not

rouse me from my sloth, not even to get me out to play What I saw, I saw clearly enough, and under this heavy complexion nourished a bold imagination, and opinions above my age I had a slow wit, that would go no faster than it was led, a tardy understanding, a lauguishing invention, and above all, meredible defect of memory, so that, it is no wonder, if from all these nothing considerable could be extracted Secondly, like those, who, impatient of a long and steady cure, submit to all soits of picscriptions and recipes the good man being extremely timorous of any way failing in a thing he had so wholly set his licant upon, suffered himself at last to be overruled by the common opmions which always follow their leader as a flight of cranes, and complying with the method of the time, having no more those persons he had la ought out of Italy, and who had given him the first model of education. about him he sent me at six years of age to the College of Guienne, at that time the best and most flourishing in France And there it was not possible to add anything to the care he had to provide me the most able intors, with all other cucumstances of education, reserving also several particular rules contrary to the college practice, but so it was, that with all these precautions it was a college still My Latin immediately gien corrupt, of which also by discontinuance I have since lost all in much of nee, so that this new way of education served me to no other end, than only at my first coming to prefer me to the first forms, for at thirteen years old, that I came out of the college, I had run through my whole course (as they call it), and, in truth, without any minner of advantage, that I can honestly bring of, in all this time

howelly long of, in all this time.

The first thing that give me any tyste for books was
the pleasure I book in reading the fathes of Ovid's Metamorphoses, and with them I was so taken, that being but
seen or eight earw old, I would steal from all other
diversions to read them, both by reason that this was
up own natural language, the casest book that I was
acquainted with, and for the snipert, the most accommodated to the capacity of my age. To as for Lancelot of
the Inke, Amachs of Genl, Hono of Boodeaux, and such
trumpery, which children are most deleghted with, I and

184 OF THE POTCATION OF CHILDREN (BOOK)

never so much as heard their names no more than I set know what the contain so exact was the discipline when it I was brought up. But this was enough to make in n _l t the other lessons that were prescribed me ind her it was infinitely to my advantage to have to do with an un birstan bing tutor who very well knew discreetly to a naise at this and other truantmes of the same nature

f r by this means I ran through Virgil's A'ucid and then Tereme and then Plantus and then some Italian comedies illured to the sweetne s of the subject whereas had he been so foolish as to have taken me off this diversion. I do really be here I had brought nothing an visum the college but a hatrel of hooks as almost all our young gentlemen do But he curred him elf very discreetly in that business scenning to take no notice and allowing me only such time as I could steel from my other regular studies which whetted my appetite to devour these books For the thief things my father expected from their endeavours to whom he had delivered me for education were affability and rood humour and to say the truth my manners had no other rice I ut sloth and want of mettle. The fear was not that I should do ill but that I should do nothing nobody pro-

foresaw alleness but no maker and I find it falls out accordingly The complaints I hear of maself are the e He is idle cold in the offices of friendship and relation and in the c of the public too particular too disdainful But the most injurious do not ear Why has he taken such a thing Why has he not paid such an one

nosticated that I should be walked but only useless they

Why does he part with nothing Why does he not And I should take it for a favour that men would expect from me no greater effects of supercrocation than these But they are unjust to exact from me what I do not (we far more regorously than they require from other that which they do owe. In condemning me to it they efface the gratification of the action and deprave me of the grititude that would be my due for it whereas the active well done ought to 1s of so much the greater value from my hands by how much I have never been pasure that way at all I can the more freely dispose of my fortune

he more it is mine and of myself the more I am my own

Nevertheless, if I were good at setting out my own actions, I could, peradventure, very well repel these reproaches, and could put some to understand, that they are not so much offended, that I do not enough, as that I amable to do a quest deal more than I do

Tet for all this heavy disposition of mine, no mind, when retired into itself was not altogether without strong movements sold and eler judgments about those objects it could comprehend, and could also without any helps, digest them, but amongst other through 1 do not helpe of the helpe of the proposition of the pro

"Alter ab undecuna tum per vas coppent annue, '1

I played the chief parts in the Latin tragedies of Buchanan, Gherente, and Maret that were presented in our college of Gruemie with grat dignit, now Andrea Goteams our principal, as in all other parts of his charge, was, without comparison the best of that employment in Pramee, and I was looked upon as one of the best actous. 'The an excress that I do not diverpieve in point people of condition, and I have since seen our pramees, ifter the anaphee of some of the antonis in person handsomely and commendably patform these excresse, it was even allowed to persons of quality to make a profession of it in Greece. 'Austroin triggs on after ten a treat in a ray que mini take a pard Greece pundor est, endeformaint'. 'Nay I have always taxed those with impertunence who condemn these entertainments and with injustice those who refuse to admit such comedians as are worth scening into our good towns, and gradige the people that public diversion. Well-governed corporations take cure to assemble their externs, not only to the solem

dispreagement in Greece "-Livi, van 21

[&]quot;"I had just entered on my twelfth year "—Viren, Lucal, 39
"He imported that after to Aristo the tragedom, a unit of good family and fortune, which did neither of their receive ambliomsh by that profession, nothing of the kind being repited a

inture of divining but all of the person begins to the fine of the person but and product and the contract of in the people to all me I a more or brite and regular in the property of the control of th a next in at fire rail godines and to for and that in populars care the a should be the dress core of for an hant rimments if but to dis ri them trim wer and 1 % - 1t+ a 1 ms

To return to me subject than is nothing his alluring the rije tit and lafertone, otherwise you made nothing last sea in the solid north books, It don't of the ligh-ou goes than the up Lethal of bermang to keep systems. to do y ll mit should not only lodg at with them but make them expenses it

CHAPTER 3377

TRUT IT IS FOLLT TO WILSTEP TILTH IND PUROT B) OLF OWN CAPACITY

"Tis not perhaps, without remem that we attribute facility of ichef and examers of persuits on to sumplicity and man rance, in I fine; I have head bold compared to the napression of a seal upon the soul which he have much softer and of less a sistance it is is the more easy to be nupressed upon Ut necesse est lancon in fibra, ponderimeasure upon be necessired internal news, pondern-bus imposits depring as unuman perspects (deer ' Br how much the couls more empty and without counterpores with so much perfect fieldly if yields under the weight of the first personation. And this is the reason that challen the common neonle, women and sack folks are most out to

[&]quot; " Is the scale of the habance and gase was to the neight that present it down, so the mind must of accessity yield to demonstra tion - CICFPO, Acad . P. 12

be led by the cats. But then, on the other hand, 'tsa foolth presumption to slight and cond. am all things for false that do not appear to me probable, which is the ordinary vice of such as fainer themse has wriser than their neighbours. I was myself once one of those, and if I heart talk of deal falls walking, of prophecies, enclantments, witcherafts, or any other store. I had no must to believe

"Somme, terrores magicos, miracula, cagas, Nocturnas leminos, porteniuque Thesenla,"

I prevently paned the poor people that were abused by these follows. Whereas I now find, that I myself was to be prized as much, at least, as they, no that evergence has taught ne antihung to after my former opinions, though my currouty has endearoused that war, but reason has mistracted me, that thus resolutely to condemn anything for false and impossible, is arreagantly and impossibly concentration and heart the will of God, and the power of our monther nature, within the bounds of my own capacity, thru which no folly one be greater. If no give the names of monster raid arms for the control of the

Jam nemo, fessus saturusque videndi, Suspicere in calli dignatur landa templa, "12

and that if those things were now newly presented to us, we should think them as incredible, if not more, then any others

should think them as meredible, if not more, then any others
"So name primum mortalibles adout
Examples to, a sint objects repeats,

Nil magis his rebus poterut mirabile dici.

Ant manus aute quod unharent fore credere gentus';

1 "Dreams, mages terrors, mercels, lorer-es, habgobbre, and
Thesahan produce '-Horace, Ip, u. 2, 208

2 "Weary of the sulet, now no one degree to look up to heaven's lucid temples "-Lucretites, in 1997. The text has satisfic redend?

Lacretine, in 1997. The sense of the presence in the procedure sentence.

H that had as in a narrow region of the first home with the state of the ground that have fulled within the state of the finite of the first had been stated in t

184

Since the principle term in a contion rait of a long to white or ma ther I roge a lear stourned or man from a resident

Casu if in subsentance continuous requesitament in passes a pursual rations of carrier runs quies a mjer sail at the nodelly rather than the grain of the ratio of themselves and the nodelly rather than the grain of the rather in the nodelly rather than the rate of themselves are not and with nor rows of grain of our country flows of the number of carrier and sufficient to the number of parts of themselves in the total hot a row in the sail to people or or the of fault which the cause it possesses the sail to to be how a country flows it has the to be how at country in the contract of the rather than the major and the sail to the fact that the highest hand the number of million that which is contract to the early and course of nature unlocative to the common of most and and letter that which is contract to the early of million of the theory of the sail to the proposal of the parts of the sail to the contract of the early and course of nature unlocative to the common of minor and not not not have the worked to the grain one a contract of the contract of the contract of the sail to be not not contract to the contract of the cast of the sail to the contract of the cast of the sail to the contract of the cast of the sail to the contract of the cast of the sail to the sail to

Ohilo
When we find in Prosecute that the Count de Fore I new
in Boarn the defect of John King of Castile at Julicible
the next dir after it buy peaced and the means by which he

thitle river come to him who have elven a larier rive a mights strong and so with all or things—a tree a man—might may appear greater of the kind that never him a greater — liver rive a 1004.

² Things on winnihar to mens minds he is on, often seen so that they neither admire nor are main store about their duly see "-Cickio Be halory Disposition 25.

duly see "-Cictio B. Vature Box Id a 32

My stages Artestale who Pictore hit see an 12 and
Plint (Ant Het hit was exp 3 to such the natural collabor
bost begones Lacring make I need Tid hit i see 41 du

le diawarl a cribe, it to Solon in hi Life of Solon hib a sec 63. It has been also etimbated to other in 134.

tells us he came to do so, we may be allowed to he a little merry at it, as also at what om annals report, that Pope Honorius, the same day that King Philip Augustus died at Muntes, performed his public obseques at Rome, and commauded the like throughout Italy, the testimony of these authors not being, perhaps of authority enough to restrain us But what if Phitarch, besides several examples that he produces out of antiquity, tells us, he knows of certain knowledge, that us the time of Dimitian, the news of the battle lost by Antony in Germany, was published at Rome, many days' journey from thence, and dispersed throughout the whole would, the same day it was fought and if Crewir was of opinion that it has often happened, that the report his paceded the medent, shall we not say that these snuple people have suffered themselves to be decerved with the sulgar, for not having been so clear-aighted as we? Is there anything more delicate, more clear, more sprightly, than Pluny's judgment, when he is pleased to get it to work ? Anything more remote from vanity! Setting avide his learning, of which I make less account, in which of these excellences do any of us excel him? And yet there is scarce a young schoolboy that does not convict him of untruth, and that pretends not to instruct him in the progress of the works of nature

When we read in Bouchet the nurseles of St Hilar's reflex, away with them he authority is not softwart to depirte up of the liberts of contradicing him, but generally and offining to condem all suchike stories, seems, but one a nuglair impositione. That great St Augustin's instifict to have seen a blind child recover aight upon the roles of St Germans and St Probassins at Maliu, a woman at Carbange cured of a cancer, by the sign of the cross made upon her la a woman nearly baptized, Hesperine a familiar friend of his to have driven away the significant that haunted his house, with a little earth of the equilative of our Lord, which earth, being also transported thence must the church, in partial the loar there been suddent cured by it, a woman in a procession, having touched St Stephen's shrine with a nosecy, and rubbure her else with it, to have recovered

² De Cry Den vyn S

funer I

breight I thanks itslife withs er lothermoral s of which he get shims lifts has been an everying a what shill we use use him and the two hely lashof Ant has or I Wannarans both of whem he get ste to the ti ith if the thanks. Shill it be effigurence simple its ulturhis refurder and may sense Jeans man now hours - may a last part thank home if compared he to them m virti. It is I craime in lightent or any land of perfection. Quantization in multipendifferent spendimentation. me from cont litte units a of goat disserand cons ju to the it it al most temperate it draws after it to c ut um whit we ben to my whend I craffer ac ord my to sour fam under 1 mding was have established the huntsof truth unlers rand that afterwards there are core and the upon act of le la sing stranger things than those you have a uter hate I wan are also als obliged to quit your limits. Now that which seems to me so much to do or les our cons icuces in the commotions we are now in compenning religion is the Catholic lispensing so much with their belief This fance this uppear moderate and wise, wa n this great to their of ponents come of the article in que to a but besides that they do not discern what advantage it is to those with whom we could not to begin to give ground and to retire and how much this anim ites our enemy to follow his blow the entireles which they select as thinks indifferent, an comotimes of seri great importance. We are either wholly and ib dutely to submit unrelives to the authority of our cockes istical polity or tot the throw off all obedience to it the not for us to determine what and how much obedience we owe to it. And this I can say as having mrself made trial of it that having formerly taken the liberty of my own swing and fancy and smitted or neglicited tertain rules of the discipling of our Church which seemed to me van and strange coming afterwards to discourse of it with humed men I have found those same things to be built upon very good and solid ground and strong foundation and that nothing but stupidity and ignorance makes us receive them with less receives than the rest. Why do we

Who though their should give me no reason for what they aftern convince me with their ale authority —Ciceno, Tisco Quis., 1, 21

not consider what contradictions we find in our own judg ments, how many things, were restered, articles of our fault, that to-day appear no other than fables? Glory and emposity are the scourges of the soul, the last prompts are to thinks our noises into everything the other forbids us to leave anything doubtful and underded.

CHAPTER XXVII

OF PRILADARIP

HAVING considered the proceedings of a painter that series me, I had a mind to instate his way. He chooses the finiset place and middle of any sall, or punel, wherein to draw a patters which he hassless with he atmost one and art, and the vacuarly about it be fills with gridespope, which he cold factuate figures without my grace but what there derive from their variety, and the extransigance of their singless. And in trath, what are these, things I servible, other than gracespose and nontrous bodies made of various parts, without any certain ngure, or any other than proceedings of the proportion?

" Designit in piscent matter formous superne

In this second past I go hand in hand with my painter, but fall ver short of hum in the first and the better, my power of handling not being such, thir I dan, to offer at a rack peece fall, pelished, and set off according to art I have therefore thought fit to borrow one of Estenne de la Bectte, and such a one as shall honour and redora full the rest of my work—immedy, a dissourset that he called Yolun tru Servitude, but since those who shal not know him have properly enough citled it "Lee coutre Un." He wrote in his votable in was of essay, in honour of hierdy against the last of the properly control of the course of the co

[&]quot; " I fair woman in her upper form ferminate in a light's tail "
---Hor act, De Arte Poetion, a 4

[&]quot;Not being a Jet eightern vere old "-Edition of 1583

tyrants and it has smeerum through the hands of men of great learning and judgment not without singular and merited commendation for it is finely written and as full as anythin, can possibly be And yet one may confidently sight is far short of what he was able to do and if in that mor mature age wherem I had the happiness to know him he had taken a design like this of nume to commit his thoughts to writing we should have seen a great must are things and such is would have gone very near to have rival! I then known of antiquity for unstured parts extended. I know no man comparable to him. But he has left nothing behind him save this treative only (and that to by chance for I believe he never saw it after it first went out of his hands) and some observations up in that edict of January mide famous by our civil wirs which also shall elsewhere peradrenture find a place. The ever all I could recover of his remains. I to whom with so affect nortice a remembrance upon his destilised he by his last will be queathed his library and papers the hittle book of his works only excepted which I committed to the press. And this particular obligation I have to this tractise of his that it was the occasion of my first. coming acquainted with him, for it was showed to me long before I had the good fortune to know him and gave me the first knowledge of his name proving the first cause and foundation of a finendship which we afterwards improved and in unitaried so long as God was pleased to continue us together so perfect inviolate and entire that certually the like is hardly to be found in story and amongst the men of this age there is no sign nor trace of annumber of the or this age there is no sign nor trace of any such thing in use so much concurrence is required to the building of such a one that its much if fortune bring it but once to pass m three ages

There is nothing to which pature seems so much to have melimed us as to society, and 'instolle "ays" that the good legislators had more respect to friendship thu to justice. Now the most supreme point of its perfection is 1.67 thick granted to the Huguenets the public exercise of

192

thur religion 1 Word al Neonae vin

CHAP AZIHT

this for generally, all those that pleasure, profit, public or private interest exists and nourse, are so much the less beautiful and generous, and so much the less frendships, by how much they my morther come, and design and fruit in trendship, then reself. Nuther do the four uncorn lands, natural, social, hospitule, reservant, etc., etc., and treat superaction of the form of the control of t

That of children to parents is rather respect triendship is nourished by communication, which cannot, by reason of the great dispurity, be betweet these, but would rather perhaps offend the dates of nature, for number are all the secret thoughts of indurs fit to be communicated to children, lest it beget an indecent familiarity between them, not can the advices and respects, which is one of the principal offices of friendship, be properly performed by the son to the father There are some countries where twas the custom for chaidren to full then fathers, and others, where the fathers killed then children, to avoid then being an unnechment one to another in hie, and naturally the expectations of the one depend upon the min of the other There have been great philosophers who have made nothing of this tie of nature, as Aristippus for one, who being pie sed home about the affection he owed to his children as being come out of him, presently fell to spit, saying, that this also came out of him and that we also breed worms and lice, and that other, that Pluturch endear oured to reconcile to his brother ,2 " I make never the more account of him," and he, 'for coming out of the same hole ' This name of brother does indeed carry with it a fine and delectable sound, and for that reason, ne and I cilled one another brothers but the complugtion of interests, the division of estates, and that the wealth of the one should be the poverty of the other, strangely relax and weaken the fraternal tie brothers pursuing then fortune and advancement by the same path, its hardly possible, but they must of necessity often jostle and hander one snother Beach's, why is it necessary that the correspondence of manners, parts, and inclinations, which begets the true and parfect friendships, should

Diogenes Lucrius, n. 31

[&]quot; On Brotherly Love, c 4

always meet in these relations. The father and the son may be of quite contrary humour, and so of brothers he as my on he is no brother, but he is passionate ill natured or a fool. And moreover by how much these are friendships that the law and natural obligation impose upon us so much less is there of our own choice and voluntary freedom whereas that voluntary hierty of our has no production more promptly and properly its own than affection and friendship. Not that I have not in my own person experimented all that can possibly be expected of that kind, having had the best and most indulgent father even to his extreme old age that ever was and who was himself descended from a family for many genera tions famous and exemplary for brotherly concord

Et 19se Notu in fratres animi paterni.

We are not here to bring the love we hear to women though it be an act of our own choice, into comparison nor rank it with the others The fire of this I confess

Veque emm est des nesers nostri tium duleum currs mi cet amaration

is more active more eager and more sharp but withal tis more prompitant, fickle moving and inconstant a forer subject to intermissions and paroxysms that has served but on one part of us Whereas in friendship tis a general and universal fire but temperate and equal a constant established heat all gentle and smooth without porguance or roughness Moreover in love his no other than frantic desire for that which flies from us

> Come secue la lepre il cacriatore Al fred 1, al enide alta mentagara, al lito Te pur I e tur a por che pre-a sede E col dietro a chi in ne affretta il riede

And I myselt noted for naternal love to yards my littlers -Horner Oden ? 6

for is the golde- unknown to me who make a pleasing corrow with my love a flame - LATLELLS level 1 Is the hunter pursue, the law through cold and held over i di and dale. I it so soon as it is taken an longer cares for it aid only deh_hts in chasing that which flees from I im -ARIOSTO \ 7

so soon as it enters into the lerms of friendship, that is to six, into a concurrence of desires, it varieties and is gone, fruition destroys it, as having only a fleshly and, and such a one as is subject to estarts. Friendship on the controry, a entoted proportionally as it is desired, and only grows up, is nonrished and improves by enjoyment as being of itself spuriual and the soul growing still more refined by practice. Under this perfect for adship the other florting affections have in my tounger years found tome place in the to say nothing of him who hunself so confesses but too much in his verses so that I had noth these passons, but always so that I could myself well enough distinguish them, and never in any degree of comparison with one another the first maintaining its fight m so lott; and so brar, a place, as with disdam to hook down, and we the other flying as a far humbler ratch below

As concurring manuage, basides that it is a covening, the entrince into which unly is free lint the continuous in it forced and compulsors brong mother dependence than that of our own from all and a busine commonly contracted to other curb, there almost always happens a thousand intricates in a to unravel enough to break the thread and to desert the correct of a levely affection whereas friendship has no mainter of business or traffic with aught but itself Monorer, to say much, the ordiners frient of women is not such as is sufficient to maintain the conference and communication required to the support of this sacred tie, nor do they appear to be enchied with construct of nand, to specim the much of so haid and durable a knot And doubtless, if arthout this, there could be such a tree and voluntary tamberts contracted where not only the souls might have this entire fruition, but the bodies also might abuse in the illiance, and a man be engaged throughout, the friend-hip would writing in more full and perfect but it is without example that this ser his ever vet arrived at such perfection, and, by the common consent of the angent schools, it is wholly rejected from it

That other Greenu because is justly abborred by our manners, which also, from having, according to their practice a so necessary disjunts of ago and difference of offices between the lover- answered no more to the perfect union and hirmony that we lare require than the other

196

ques est enun iste amor muniture? cur neque deformem id les entem quisqu'int muit la que formosina senem? Norther will that very patters that the Academy pres atof it is I comerce contradict me, when I say that the first fury moment to the son of Venus into the heart of the lover upon sight of the flower and prime of a springing and blossomme touth to which they allow all the mooking and passion it efforts that an immediate ardour can produce, was sample founded upon external herute, the falso mage of corporal generation, for it could not ground this love upon the soul the sight of which as set lar concealed was lest now springing and not of maturity to blossom that this fare if it sugged upon a low sparit the means by which it prefered its out were rich presents favour in advancement to demities and such trumpers which they Is no means approve if on a more generous soul the pursuit was suitable generous, he philosophical instructions pricepts to rever religion to obes the laws to die for the good of one s country, he crumples of valour producer and justice the lover studying to conder himself accept this by the grace and beauty of his soul that of his body being long since faded and decayed hoping by this mental society to establish a more firm and lasting contract When this court-hip came to effect in due serson (for that which they do not require in the lover namely leasure and discretion in his pursuit ther strictly require in the person loved for smuch as he is to judge of an internal beauty of difficult) nowledge and abstruce discovery), then there sprung m the person loved the desire of a spiritual conception by the mediation of a spiritual beauty Thus was the principal, the corpored, an accidental and secondary matter quie the concary us to the lover. For this reason they prefer the previous beloved maintaining that the gods in like manner perferred limit to and very much blame the poot Jackshus for having, in the loves of

^{1 .} For what is that love of friend hip t why does no one love a deformed youth or a comety old man . Cicero, Tuse Ques,

Achilles and Patroclus, given the lover's part to Achilles, who was in the first flower and pulsescenes of his youth, and the handsomest of all the Greks After this general community the coveregn and most worthy part presiding and governing, and performing its proper offices, they say, that theme great withit was derived both by private and public concerns that it constituted the force and power of the countries, where it prevailed, and the chiefest security of liberty and justice. Of which the salutifeious loves of Hurmodius and Aristopiton are instances. And therefore it is that they called it secred and divine and concerne that nothing but the violence of tyrants and the baseness of the common people are manuful to it Finally, all that can be said in invom of the Academy, is, that it was a love which ended in friendship, which well enough agrics with the Storial dehibbon of love "Amoroin counting esse amicitim fuciendo ex pulchritudima specie "1

CHALL AND J

I return to my own more just and true description "Ommino amortise corroboratis jain confirmatic que, et ingumis, et viatibus, judicindo sont". For the rest, what We commonly call friends and friendships, are nothing but acquantance and fundiarrites, either occasionally con-tracted, or upon some design, by means of which there happens some hitle intercourse betwist our souls. But un the friendship I speak of, they mix and work themselves into one mece with so universal a mixture that there is no more sign of the scam by which they were first conjoined If a man should importune me to give a reason why I loved him, I find it could no otherwise be expressed, than by making answer because it was he, because it was I There is, beyond all that I am able to say, I know not what mexplicable and fated power that brought on this union We sought out another long before we met, and by the characters we heard of one another, which wrought upon our affections more than, in reason, mere reports should do, I think 'twas by some secret appointment of

Amert . c. 20

^{1 &}quot;Love is a desire of contracting friendship arising from the beauty of the object "-Cherro, Thee Opera, vi 34 3 "Those tree only to be regarded friendships, that are fortified and contrained by judgment and length of time "-Clorro, De

15 A

heaven. We can be a limit our name, and at our first mental which a second or the stage of entertain most will first early be so maintails taken with one the a plainted and so end arell to east our bre that trunch is efforward nothing was easier to us as an archer. However, the true state of separated she in the exercise the proportion runs and plant so so sold life comes the proportion of our intelligence so sold life come to perfect in a some, that I stand to have so hart continuous to be consolite (for we were but full er yn mer and he in sears the dder) there y no time to les in a were to it of the conform to the example of the electric real refreshings that requires on our present us of leng preliminary concerning. The he no there is than that days handless cuts refer to the of this ing on special restriction nor the northree norther a rath a and to Ilia so twhat among ance of all this mixture which some months will a street it to plane, on H in the Him him and about heaving a said his whole will Frought it lick with equal concurrent and apports to plunge and lise itself in most. I raw truly on to e reserving nothing to ourselves that was either his or mine

When I thus in the presence of the Roman consult who after the shad entened Inform. Grachus proceed all those who had had any familiarit with him also came to a l Cuns Blosue who was his chiefest friend

to be the world her done for him and the he made unsage All things "Hon" All things "at Lizhing And what it he had commanded not to fire our temples He would never here commanded me that replied Blown But what it he had "and Leibus I would have obeyed him said the other. If he was so perfect a friend to Grachus as the histones report him to hate friend to Grachus as the histogram report him to have been there was 4ct no necessats of officialing the consid-by such a bold confe som though he might still have retained the assugance he had of Grachus disportion However those who access this amsier as selftions do not well understand the missiers are presuppose as it was true that he had Grachus will me his sleere both by the power of a friend and the perfect knowledge he had dt'the

All this relates to Estienne de la Doetie. Cicero De Anneit, e 11

men they were more friends then entirens more friends to one cauther than either friend or enemis to their country. or than friends to ambition and innovation, having theolately owen up themselves to one another either held absolutely the rems of the other sundmation and suppose all this guided by unine, and all this by the conduct of teason, which also without these it had not been insuffle to do Blosius' enswer was such as it ought to be "If any of their actions flow out at the brandle they were neither (according to my measure of triendship) frauds to one another nor to themselves. As to the rest, this abswer rarries no worse sound, than mine a mild do to one that should ask me ' It your will should command you to hill your daughter, would son do it " and that I should make answer, that I would, for this expresses no consent to such an uct, formsmuch is I do not in the least suspect my own will, and as little that of such a friend "The not in the you of all the chapmage to the world to disposees me of the certainty I have of the inscutious and resolutions of my friend may no one action of his, while thee socret at mucht been could be presented to me, or which I could not presently and at arsi with, and out the moving out Our would had drawn so unanimously together, they had considered each other with so ardent an affection, and with the like affection land open the tere bettom of our hoarts to one another spiere, that I not only knew his us well as mi own, but should entauth in my concern of mine have trusted my interest much more willingly with him, thus with myself

Let no one there fore, and, other consumm freedelings with such a one of the There had as much experience of these was neither, and of the most perfect of their land half ide not diver that any should contour the rules of the one and the other for these would find the mosters much decrease. In these other confusive translating, yet are to will with brille in your hand, with produced and creumspecthon, for m them the host one to suce, that was not not half suspect it will they "Love hand," and Child" so, wif you were set dive had the hun, and

hate him so, as you were one day to love him " This precept, though aleminable in the sovereign and periect friend-hip I speak of is nevertheless very sound, as to the practice of the ordinary and customary ones, and to which the saying that Aristotle had so frequent in his mouth, 'O my friends, there is no friend," may very filly be applied In this noble commerce, good offices, presents, and benefits, by which other friendships are supported and maintained, do not deserve so much as to be mentioned, and the reason is the concurrence of our wills, for, as the kindness I have for myself, receives no increase, for anything I relieve inviself withal in time of need (whatever the Stores say) and as I do not find myself obliged to myself for any service I do myself so the union of such friends, being truly perfect deprives them of all idea of such duties, and makes them loathe and banish from then conversation these words of division and distriction, benefit, obligation, acknowledgment entreaty thanks, and the like All things wills thoughts, opinions, goods wives, children honours, and hees being in effect common betwirt them, and that absolute concurrence of affections being no other than one soul in two bodies (according to that very proper definition of Aristotle)," they can perther lend nor give anything to one another This is the reason why the lawgivers, to honour marriage with some re-emblance of this drame allrance interdect all gifts betweet man and write, inferring by that, that all should belong to each of them, and that they have nothing to divide or to give to each other

It, in the friendship of which I speak, one could give to the other, the receiver of the benefit would be the man that obliged his friend, for each of them contending and above all things studying how to be useful to the other, he that administers the occasion is the liberal man, in giving his friend the satisfaction of doing that towards him, which above all things he most desires. When the philosopher Diogenes wanted money, he used to say,2 that he redemanded it of his friends, not that he demanded it And to let you see the practical working of this I will here

produce in incient and singular example, 1 Eudaimdas a Countings, had two friends Charrienns a Sycionian, and Arcteus a Corntluan, this men coming to die, being poor and his two friends rich, he mude his will after this "I bequeath to Arcteus the mattit name of my mother, to support and provide for her in her old age, and to Characeans I bequeuth the care of marrying my daughter, and to give her as good a partien as he is able, and in cree one of these chame to die I herely substitute the survivor in his place" That who hast saw this will, made themselves very merry at the contents but the logaters being made requirite with it, recepted it with very great content, and one of them, Charmonius, dring within five days after, and Aictens by that means, bring the charge of both duties devolved soldly to him, he nourished the old woman with tert great care and tenderuess and of five takints he had su estate he gave two and a half in marriage with an only daughter he had of his own, and two and a half in marriage with the daughter of Endamidas, and m one and the same day solemnized both their nuptials

This example is very full if one thing were not to be objected, namely the multitude of friends for the perfect friend-hip I speak of is indireable each one gare timeelf o entirely to his friend that he has nothing lett to dietribute to others on the contrart, is corre that he is not double, treble, or quadruple, and that he has not many souls, and many wills, to center them ill upon this one object Common friendships will admit of division, one may love the beauty of the person the good-humour of that, the liberality of a third, the puternal affection of t fourth, the friternal love of a lifth and so of the test but this friendship that possesses the whole soul, and there tules and swars with an absolute weeningata counce possibly admit of a read. If two at the same time should call to you for success, to which of them vould you run ! Should they require of you contrary offices, how could you serve them both? Should one commit a thing to your silence that it were of importance to the other to know, how would visit energy yourself. A unique and por ticular friendship dissolves all other obligations what society I t I have sworm not to reveal to any other I may with ut 14 right communicate to him who is not another tut mielf. Tis mirele enough certainly for a min to louble himself and these that talk of tripling tall they know not of what Nothing is extreme that has its like end he wha chall suppose that of two I love one as much as the other that the mutually love one another too and love me a- much as I love them multiplies into a confraterinty the most smale of units and whereof moreover one alone is the hardest think in the world to find. The rest of the story suits very well with what I was saving for Ends mid is as a bounty and favour bequeaths to his friends a legacy of employing themselves in Les necess ty he leaves them being to this liberality of his which consists in giving them the opportunity of conferring a benefit upon him and doubtless the force of friendship is more emmently apparent in this act of his than in that of Arctous In short these are effects not to be imagined nor compr handed It such as have not experience of them and which make me infinitely honour and admire the answer of that soung soldier to Cyrue by whom being asked how much he would take for a hor e with which he had won the prize of a race and whether he would exchange him for a ling donn No truly or said be lut I would gave him with all my b art to get thereby a true friend could I find He did not say ill out any man s orths of that alliance in saving could I find for though one may almost everywhere meet with men sufficiently qualified for a superficial acquaintance vet in this where a man is to deal from the very bottom of his heart without any manner of reservation it will be requisite that all the wards and springs be truly wrought and perfectly sure

In confedentions that hold but by one and we are only to provide against the imperfections that particularly concern that and. If can be of no importance to me of what ranges my physician or ma haver is this consideration has nothing in common with the officer of frendship which has nothing in common with the officer of frendship when

the) owe me, and I am of the same mudiflarence in the domestic acquaintance my servants must necessarily contract with me I never moune when I am to take a footman, it he he choste but if he he diligent and am not solicitous if my muleteer be given to gaming, as if he be strong and able, or if my took be a wnever if he be a good cook I do not take upon me to direct what other men should do in the government of their families (there we pleate that meddle enough with mat), but only give an account of my method in my own

" \file we was est tale, at open est facto fice "

For table talk, I profer the pleasant and with before the learned and the grate in bed, le cuty before goodness. to common discourse, the ablest speaker, whether or no there be sincerity in the case. And, as he that was found astride upon a hobby-horse, playing with his children, entreated the person who had surprised him in that posture to say nothing of it till houself came to be a fathersupposing that the tenduces that would then possess his own soul, would render but a fatter judge of such an action, so I also rould wish to speak to such as have hid experience of what I say though, knowing how remote a thing such a triendship is from the comming prictice, and how rarely it is to be found. I de pan of meeting with any such judge. For even these discourses left us in antiquity upon this subject, seem to me flat and poor, in comparison of the state I have of it, and in this preventer, the effects surpres even the precepts of philosophy

"Nil ego contuleron meundo suus tauco 1 2

The ancient Menander declared him to be happy that had had the good fortune to meet with lest the shallow of a friend ' and doubtless he had good reason to say so,

[&]quot;"Thus has been me was not for tone, do no you think lit -TERFACE, Heaut , 1 1, 28

Plutarch, Lafe of Age diese c 9 more neceptable to me than an a recube friend - Honvez, Sot ,

Plut arch on Brotherty Lone, e o

especially if he spoke he experience for in good cirnest if I can use all the rest of my late though, then I s he to Goldhard two last time pleasanth enough and at my cas on I the loss of such a fin and excepted free from any gree us officerous and in great transmilles of mind having been count ated with my natural and original commolitics without lemesole does after others if I should compare it ill I say with the four wars I had the happe ness to enjoy the sweet society of this excellent man its nothing but smoke in obscure and tedious night. From the day that I lost hom

> Unem comper negri ma Semi rhanaritari (a di solui ted li de lo 1

I have only led a languaring life, and the very pleasure timt present themselves to me instead of administering unthing of consolution double my affection for his loss We were halve throughout and to that degree that me thinks by outlining him I defraid him of his part

Coofe e se ulla me colaptate luc fitti

Decres 1 tentisper dum ille of e t mens particop I was so grown and accustomed to be always his double m all pinces and in all things that methods I am no more than half of mas If

> · Him mer si parten anna c talat Maturior vas que l'aiorer altera" hee carte eque nec enterstes Direct remove 2

There is no action or imagination of mine wherein I do not miss him as I know that he would have missed me for as he surpresed me by infinite degrees in virtue and

molec the destruction of both '-Hopace Oden 17 5

A day to me for ever and for ever agreed so have von a field ve oils -ANTID : 19

I lave determined that it will never be right for me to enjoy any pleasure so lone as he with whom I disred in all pleasure, is away -Trainch Hound 1 1, 97 If that helf of my saul were snatched away from me by an untimely stroke who should the other stay? That which remone will not be equally dear will not be a whole the same day will

all other accomplishments, so he also did in the duties of friendship

> "Que deciderio sit pudor, sut modus Tam cari capitus ""

"O misero frifer ademists unlui 'Omne teen un appetit ein un an peri einst grund in north, 'Que time, in suit duits, a deixi anner. 'It irac, 'un mainess fregort esamunds, laster 'Remu mus lone ei north einstelle anner. 'Remu mus hot, et aberts erothe anner. 'Remu mus hot, et aberts einstelle anner. 'Remu mus laster einstelle anner. 'Nungrun eget te via friter angibilips' Appenin politice ein etert einstelle anner. 'Appenin politice ein etert einstelle anner. 'Appenin politice.'

But it is us here a box of system speak.* Because I have found that that work has been since brought out, and with a muschesons design by those who am at distincting and changing the constition of our government, without troubling themselves to think whether thus are likely to improve it and levents they have mixed up his work, with some of their own performance. I have

"What shape on these be or messar, in lamoning so detrained ""—Hore, pide: 19.

"O treater, then from nor me scaled "with thee, all our pass have varietied, but a pass whate, in the lift the day for normal Drang, then my brighter, but abstract all my pass have my brighter, but abstract all my happines. We whole sour branch at the ten Tom dent. I have builden adust to the Brange to all the studies which element on mind. No more can I years to the charact on the life my mind. No more can I years to the charact on the life North transvers, but that I have the which life daying the CULLUS VINN 20, NA 19.

In Cotton to reclaim they not, referred to to: "three Memory mpto the funnes, where if heaver," of back meaning in with the form made on the present either. The others of Lova for term, on the Various either of Lova for term, on the Various cutton of Lova for term, on the present either of Lova for the Lova for the

realing of the text should be register a case."

What the hos spokers not home ex, given by Montaigne, and

for the reason furnished in the ensuing entence

r fram i from mor not be more. But that he memore fold and more not be made it not suffer with the characteristic more band to be accurated with the proul lir s tiem to und regith to we writer m t | hath I am I that he wer ferrous o le as a mu att a that ha ben mileland a clibr attraction to the first seems of the first attraction of the first seems of the first see wull no a much as he map to and I moreover known a total it but he now his own close he but rather law bert lette t Venice tian at Sarlac and h he i raoi But i h denother maxim sovere cult unprinted in hi s il ters beyond to obsa nd submit to the his nirvh his wallern Ther narwas beter tizn mr affectional to be country nor a greater on me o all the comme tens and innevation of his time s the he wall much rath r have emplo at his talent to th extinguish of those civil figure thus have dd do our full o him h hala menl fash on I to the mod! of letter age. But in exchange of this seriou piece I will print you with another of a more gay and from the time I and and written at the same and

CHAPTER XXVIII.

INC A. D. PENTY SONNET OF ESTENNE DE LA BOETE

To MADAME DE GERMON CONTES E DE GUI SEN

Mana : I offer to your Ldvship nothing of mine either becau e 1 is already your or because I find nothing in my writing worthy of you but I have a great desire that no writh worth of our dark have a freet desire him-these sets e mlo what part of the world sever they may travel may carry very name in he front for the honour will serve to them, by having the great Consand-d An long for their safe conduct. I conceive this pre-via modum so much the more proper for you be he by rea on CRAP ZZIZ]

there are few ladies in France who are so good judges of poetry and make so good use of it as you do, as also that there is none who can give it the spirit and life that you can, by that rich and meomp grable voice nature has added to your other perfections. Tou will find, madeun, that these verses deserve your exteem, and will agree with me in this, that Gascony never yielded more invention, finer expression or that more evidence themselves to flow from a master hand. And be not jealous, that you have but the remainder of what I published some years since under the patronage of Monsieur de Pors, your worths kinsman, for, certainly, these have something in them more sprightly and luxurant, as being written in a greener youth and enflamed with a poble arriour that one of these days I will tell you, madam, in your ear The others were written later, when he was I smiter for marriage and in honour of his wife, and already relishmer of I know not what mutrinounal coldness. And for my put, I am of the same opinion with those who hold that poesy appears nowhere so gay as in a wanton and irregular subject.

CHAPTER XXIX

OF MODERATION

As if we had an infectious louch, we, by our manner of handling, corrupt things that in themselves are laudable and good we may grasp virtue so that it becomes vicious if we embrace it too stringently and with too violent a desuc. Those who say there is never any evers in virtue, for amuch as it is not virtue when it once becomes evers show none ala tho

[&]quot;These time and twenty cannot that were inserted here by Montaigne, were printed in Abel Angelier a quarto cilition. Paris. 1788 They scarce contain anything in them but numbers com-plants, expressed in a very rough style, discovering the followand outrages of a restless passon overlorged, as it were, with perlosests, fears, and suspenses, "-CoSLE

208 OF MODERATION BOOK I

 Insant sapiens nomen ferat populs migu, Ultra quant satis est Sistulem si petat in am

This is a solith consideration of philosophy. A man may both I too much in love with virine, and be excessive in this totion. Holy writ agrees with this Be not wiser than you should but be solerly wise * I have known a great man a projude e the opinion men had of his devotion, In pretending to be devout beyond all examples of others of his condition I lose temperate and moderate natures An unmoderate real, even to that which is good, even though it does not offend, aslouishes me and puts me to study what name to give it. Nother the mother of Phisannia' who was the first instructor of her son's pro-cess, and threw the first stone towards his death, not

" "The will alread the league age the fact man no longer in to if he well to carry his love for wasdom or virtue beyond that which is necessary -Honses Ip 1 6, 11 St Paul Lostle to the Ramans, un 3

"It is like that Mout it are meant Henry III king of I roure

The Cardin il devat, writing to I mure the queen dona mer told her in his frank manner that he had hadd as much or more like a monk than a monarch il effer your b. And Pone Sextus V. speak many than range and day to the Carlinal de Joyen e, predector of the all mrs of I rune said to him pleasantly. There is nothing that your king both not done and does not do still, to be a monk nor garring, that I have not done not to be a monk. —COSTF * Diodorus Siculas 31, 43

"Montan me would be re given to understand upon the withouts of Diodorns of Sicily that Prayman mother care the first lunt of the purchaunt that was to be milieted on her son Pansanus says this histories 'perceising that the ephore, and some other I aced choming amid at apprehending lam got the start of them, and went and took sanctuars in Minerals temple and the Lacedymomons, being doubtful whether they ought to take him from thence in violation of the frinchise there it is said that his own mother came herself to the temple but spake nothing nor dut on thing more than has a proce of back, which she know, he with her on the threshold of the temple which, when she had done she and on the invested at the temple when, with said at once since the returned louise. The Local runnams taking the limit from the mother, caused the gate of the temple to be willed up, and by this means starved Pansunas, so that he ched with hunger & (ib captured Pansunas, so that he ched with hunger & (ib captured Pansunas, so that he can work to the captured Pansunas are the cap mother was Aleither as we are informed by Phileydales scholast who only says that it was reported that when they set about walling up the a des of the chapel in which Prasarias had taken school his mother Alexher had the first stone -- Costi[71/7 TAHD

Posthumus the dictator, who pul he sen to death, whom the ardour of vonth had successfully pushed upon the evenn a little mutends anced than the rest of his squadron. appear to me altogether as strange, and I should nother advise nor like to follow so wavage a virtue, and that costs so den The archer that shoots ever, masses as much as he that fills short, and 'is equally troublesome to my sight to look up at a great hight, and to look down rate a dark alus- Callicles in Plate's are that the extremits of philosophy as limitful, and advises not to dise nuto it beyond the mants of profit, that, taken moderately, it is pleasure and useful, but that in the end it renders a man brutish and vicious, a contenuity of religion and the common laws, an enemy to civil concernation and all human pleasures, meapable of all public administration, unfit either to assist others or to relieve himself, and a fit object for all sorts of injuries and iffronts. He systime, for m its excess it enslaves our natural freedom, and, by an importment subtlets, leads us out of the fair and beaten was that nature has traced for us

The live me bour to our writes is very lendul, and yet theology thinks ht to curb and restrain it As I remember I have read in one place of St. Thomas Launus 'where he condemns marriage, suthin any of the torbidden degrees. for this reason amongst others, that there is some diamer.

Val Missions n 7 - 'Ountous defler to to the treth of the fact Let 1 thinks he has good authority for rejecting it, because it does not appear in history that Postinguas a se branded with it as True Vindian and about 100 years after his time for Manhus, having put his sun to de the for the lake came, obtuned the odious name of Innertor us, and since that time Manhana length has been used as a term to signify orders that are ton seem Manhana Imperia bad Campile to post rity. And this better in makes no doubt but such compands no id have been actually stable Post-butmana Imperis, if Po thumpus had been the lest who set so burb from an imperies it no minime maissent une ness who set of Depterons in creaming that, the we see 28 and the van cap 7. But how ever, Montrogue has Valer Meruma's on his side who save curredly, that Postimamus reased his son to be put to death, and Dodorus of Sectivities on exp. 19, "—Court.

In the Gorge w

Seconds Second's, Ocest 154 art 9

h at the friendship a man bears to such a woman, should be immoderate—for if the conjugal affection be full and periest betweet them as it ought to be, and that it be over and above surcharged with that of kindred too, there is no doubt, but su h an addition will carry the husband beyond the homds at 10 1500

Those sciences that regulate the manners of men divinity and philosophy, will have their say in everything there is no action so private and sceret that can escape fleir inspection and jurisdiction. They are best taught, who are best able to control and curb their own liberts women expose their midities as much as you will upon the account of pleasure though in the necessaries of phasic they are altogether as shy I will therefore, in their behalf teach the husbands that is such as me too velicinent in the exercise of the matrimonial duty-if such there still be-this lesson that the very pleasures they enjoy in the society of their wives are represchable if immoderate and that a licentious and riotons abuse of them is a fault as reprovable here as in illicit connections Those immedest and debauched tricks and postures that the first ardour suggests to us in this affair, are not only indecently but detrumentally practised upon our wives. Let them at least learn impudence from another hand, they are ever ready enough for our business,

and I for my part always went the plum way to work.

Marriage is a solemn and religious tie, and therefore
the pleasure we extract from it should be a soler and scrious delight and mixed with a certain hind of gravity, it should be a sort of discreet and conscientious pleasure And seeing that the duef end of it is generation, some make a question whether when men are out of hopes of that fruit as when they are superamounted or already with child it be lawful to embrace our wives "tis honnerde necording to Plato * Celtum nations (the Mohammedan, amougst-others) abominate all conjunction with women with child others also with those who are in their couries. Zenobia

¹ Coste translates thus "on the part of philo ophy and theology ob erving that but len was a would think themselves obliged to Montunes for any such levon to their hardenes." Taus 8

EXIZZ GARO

wouldnever admit her lusbandfor more than one encounter, after which she lett hun to his own awing for the whole time of her conception, and not till after that would aconsecret him "a to we and generous example of conjungit continence. It was doubtless from some lexitrous poet, and one that huisself was in great distress for a little of this sport, that Plato bouroued this story that Jupiter was one day to lot upon his wife, that not having so mit, patience as till she could get to the couch he there have her upon the floor, where the where me of placaure made him, longest the great and important resolutions he had but in whit taken with the rest of the gods, in his calestal council, and to brigg that he had had a go of a le at a white he god her madeshead and nows to thus present.

the beginning of their festivals, but when the wine begin to work in good earnest, and that they were to give the runs to pleasure they sent them back to then private apartments, that they might not participate in then in moderate last scading for other women in their stead, with whom they were not obliged to so great a decurum of it. spect 2 All pleasures and all sorts of gratifications are not properly and fith conferred upon all sorts of persons Enammonda had remnitted to prison a young man for certain debruches, for whom Pelopul is mediated, that at his request he might I set at hi city which Epaminondas denied to him, but granted it at the first word to a wench of his, that made the same intercession, saying, that it was a gratuscation fit for such a one as she, but not for a ciptum" Sophocles being joint practor with Pericles, seeing recodentally a fine for pass by "O what a harming hoves "That might be very well" answered that!" gaid he Pericks, for any other than a prater who ought not only to have his hands but his eyes, too, chaste' Æhus Verus, the emperor, mawered his wife, who reprotehed him with his love to other women, that he did it upon a consumious

Trebelline Polito, Triginia Terra. e 21 The leseryone poet r. Homer see his Ilind, xiv. 294

Pintuch, Precepts of Murrage, c 14 Idem Instructions to State-men

Carro, De Offic, 1 40

e outh for outh his marring was entered blooming all dignets in the into man His ratio days and outborned is so to dilutery present the mentors of that women in activation that a they artfold from the related and he case she would not everyle with his indicated monthanted during his in there as no placement of just and lawful of ire intemperation will cross as most to be continued.

Put to speak the truth is not man a most innerable or atme the while. If no are led his natural condition in his power for trust one plasma para and anter and set must be be entriving destine and prospecto curriculated little has been not vet written le amount unless he are set studied a mean at his commence or all studies he required his commence to

Lorente mi eras anamin- erte via 1

Human wisdom in ik s as ill use of her tab at when she extra exit in re in line from the mind er and sweetness of those pleasures that are naturally our due as she employe it from this and well in it theralls the guising and tracking ant the ills of his to allevente the sense of them Had I ruled the roast I should have taken another and more natural cour which t say the truth is lath commodious and hole and should peradventure have been able to have limited it too netwithst inding that both our spiritual and corporal physicians as he complet between the meetre-, can mittee of the bods and the soul than by misers and rain To this end watchings fretings har durts remote and solitary banishments, perpetual impri unments, whips and other afflictions, have been introduced amongst men, but so that they should carry a stang with them, and be real afflictions undeed, and not full out as it once did to one Gallio who having been sent an exile into the isle of Lesbos, news was not long after brought to Rome, that he there lived as merry as the day was long and that what had been enjoined hun for a personne turned to his pleasure and satisfaction whereupon the Senate thought fit to recall him home to his wife and family and confine him to he

^{*} Sparting in Vita c. 5
We artificially augment the wretchedge s of fortune —
Properties his in 7.44

own house, to accommodate their purishment to his feeling and apprehension. For to him whom fasting would make more healthful and more spaightly, and to him to whose printe fish were more acceptable than flesh the prescription of these would have no curative effect, no more than in the other sort of physic, where drings have no effect upon him who swallows them with appetite and pleasure the bitter. ness of the potion and the abborrence of the patient and necessary of cumstances to the operation. The nature that would eat rhubarb like buttered turnips, would irustrite the use and virtue of it it must be something to trouble and disturb the stomach, that must purse and care it and here the common rule that things are cured in their contraries, fails, for in this, one ill is cured by another

This belief a little resembles that other so angust one, of thinking to gratify the gods and nature, by massacre and murder an omnion universally once received in all religrons And still in these later times wherein our fathers hard Amurath at the taking of the Isthmus, immolated six hundred young Gio ks to his tather's soul in the nature of a propitatory sterifie for his sine. And in those new countries distorcied in this age of ours, which are pure and virgin yet, in comparison of ours, this practice is in some mousure everywhere received all their idols reek with human blood not without various examples of horrid cruelts some thes burn thre, and take half broiled, off the coals to tear out then hearts and entrule, some, even women, they flay that and with their bloods skins clothe and disguise others Neither are we without great examples of constancy and re-olution in this affair the poor souls that are to be sarute ed, old men, women, and children, themselves going about some days before to beg alms for the offering of their sacrifice presenting themselves to the slaughter, sugging and dancing with the spectators

The ambassadors of the King of Mexico setting out to Fern indo Cortez the power and greatness of their master after having told him that he had that; vassals, of whom each was able to raise an hundred thousand fighting men, and that he kept his court in the fairest and best fortified

1

overally the model with the head of the site of the Landau and the site of the

CHAPTER XXX

OF PANNIBLES

When King Ferhau novaded Italy having viewed and convoluted the order of the armst the Romans sent out to meet him. I know not said he what hand of ber larmans. Grow to the Grack called all her nation.) The se may be, but the disportion of this armst that I we has nothing of I arbuston in it. As much said the Grocks of the which Frammus brought into better country. and Philip be helding from an emission who exhibits Sulpicians Gallos spake to the same effect. By which is app are how cauthous men ought to be of aling things upon trust from valvar opinion and that we are to judge by the eve of reason and not from common near.

¹ Platuch Luc of Purrhus c. 8 ¹ Idem I ne of Flamuru. c. 3

CHAP ZZZ]

I long had a man in my house that lived ten or twelve years in the New World, discovered in these latter days, and in that put of it where Villegaignon landed, which he cilled Antarctic France This discovery of so vast a country seems to be of very great consideration. I cannot be sure that hereafter there may not be another, so many wiser men than we having been deceived in this. I am afrud our eves are lagger than our bellies, and that we have more annosity than capacity, for we grasp at all, but citeli nothine but wind

I'late formes in Solon, telling a story that he had heard from the practs of Sus in Egypt that of old, and before the Delnge, there was a great island called Atlantis, situate directly at the month of the Straits of Gilmitar, which contained more countries than both Africa and Asia unit tog ther, and that the kings of that country, who not only mossessed that isle, but extended then dominion so far into the continent that they had a country of Africa as ful as Egypt and extending in Europe to Tuscons, attempted to encrouch even upon Asm, and to submigate all the nations that border upon the Mediterraneau Sea, as far as the Black Sex, and to that effect overran all Spon, the Gants. and Italy, so far as to renetrate into Greece, where the Athemans stopped them but that some time after, both the Athenians, and they and then reland, were swallowed hy the Flood

It is very likely that this extreme irruption and mundation of water maile womlerful changes and alterations in the habitations of the earth as 'try said that the sea then divided Sirily from Italy-

> "Hat loca vi quondam, et vasta convutsa runna, Dissilusse forunt quam protenus utraquo tellus Lun fon t '

Cypius from Syrm, the isle of Negropont from the con-tinent of Beestia and elsewhere united lands that were

At Brazil, in 156 In Tour us "These lands, they say, once with violence and sast desolation convulsed, burst asumier, which erewhile were one "- Evi in, nn 414

separate before by filling up the channel betweet them with sand and mud

Sterologue du palus aptaque remis Vicuras arl es alit et grave sentit tratrum

But there, is no great appearance that this wis was this New World so hardy drawwred for that almost touched upon Syun and it were an intreduble effect of an inundation to have tumbled back so produpons a mass above revely himotral leggiese beside that our modern may gators have already almost discovered it to be no island, but terro firms and continued with the East Indies on the other side, or if the separate from them it is by so narrow a sirul and chunch that it owns the mote deserves the name of an island for this

It should seem that in this great hody there are two sorts of motions the one natural and the other februfic as there are in ours When I consider the impression that our river of Dordergne has made in my time on the right banl of its descent and that in twenty years it has gained so much and undernmed the foundations of so many houses I perceive it to be an extraordinary agitation for had it always followed this course or were hereafter to do it the aspect of the world would be totally changed. But rivers after their course sometimes beging against the one side and sometimes the other and sometimes quittly keeping the channel I do not speak of sudden munda tions the causes of which everyhody understands. In Medoc by the sea shore the Siem d'Arsac my brother sees an estate he had there buried under the sands which the sea younts before it where the tons of some houses are yet to be seen and where his rents and domains are converted into patiful barren pasturage. The inhapitants of this place affirm that of late years the sea has driven so vehencetts upon them that they have lost above four leagues of land. These sands are her harbingers, and we

¹ That which was once a sterile march and bore a could on it become now feeds neighbouring other and admits the plought -HOPAC Do Arth Pochod a fix

now see great heaps of moving sand, that march half a league before her, and occupa the land

The other testimons from antiquity, to which some would apply this discovers of the New World is in Aristotic, at least at that httle book of Unheard-of maragles He there tells us, that certain Carthagunans, having crossed the Atlantic Ser without the Struts of Gibraltar, and sailed a very long time, discovered it last a great and fruitful island all covered over with wood, and watered with several broad and deep rivers, far remote from all terra pring, and that they and others after thom, allured by the goodness and fertility of the soil went thither with their wives and children and began to plant a colony But the senate of Carthage percening their people by little and little to diminish issued out an express prolubrion, that none, upon pam of death, should transport themselves thather, and also drove out these new inhalatants, formy 'ms said, lest in process of time they should so multiply as to supplant themselves and ruin their state But this relation of Aristotle no more agrees with our nowfound lands than the other

This man that I had was a plain ignorant fellow, and therefore the more likely to tell truth for your better back sort of men are much more enrious in their observation 'tis true, and discover a great deal more, but then they closs upon it, and to give the greater neight to what they deliver and allure your la hof, they cannot forbear a little to alter the story, they never represent things to you simply as they are, but rather as they appeared to them or as they would have them appear to you, and to gun the regulation of men of judgment and the better to induce your faith are willing to help out the business with something more than is really true, of their own invention. Now in this case, we should extler have a man of irreproachable veracity. or so sample that he has not wherewithil to contrive, and to give a colour of truth to false relations, and who can have no unds in forging an intruth Sach a one was mine, and besides, he has at divers times brought to me several seamen and merchants who at the same time went the same voyage I shall therefore content myself with his information, without inquiring what the cosmographer say to the

218

business. We should have topographers to trace out to us the particular also s where they have been but for haven. had the all intage over us to have seen the Holy Land il s will his the privilege forsooth to tell us stories of ill the the parts of the world besides. I would have very n writ what he knows and as much as he knows but no more and that not in this only but in all other subjet fr such a person may have some particular I nowle lize an I experience of the nature of such a river or su ha fountain who as to other thing knows no more than what everybods does and yet to keep a cluster with this little pittance of his will undertake to write the whole hods of physics a vice from which great inconveniences derive their original

Now to return to my subject I find that there is nothing barburous and savage in this pation by anything that I can gather excepting that every one gives the title of barbarism to ever thing that is not in use in his own country As indeed we have no other level of truth and mason than the example and idea of the opinions and customs of the place wherem we live there is always the perfect religion there the perfect government there the most exact and accomplished usage of all throgs. They are earages at the same rate that we say fruits are wald which nature produce of herself and by her own ordinary progress whereas in truth we ought rather to call those vild whose natures we have changed by our artifice and diverted from the common order. In those the genuine most useful and natural virtues and properties are vigorous and sprightly which we have helped to degenerate in these by accommodating them to the pleasure of our own cor rupted palate And set for all this our taste confesses a flavour and deheact excellent even to emulation of the best of ours in several fruits wherein those countries abound without art or culture. Neither is it reasonable that art should grun the pre emmence of our great and powerful mother nature We have so surcharged her with the additional ornaments and graces we have added to the beauty and riches of her own works by our inventions that we have almost smothered her yet in other places where she shines in her own purity and proper lustre she mar

vellously baffles and disgraces all our vain and fravolous attempts

"I't venunt hederæ-ponte sua melius, Surgit et in sole formosor arbitus antra, Et volucres milla dulcius arte canant

Our utmost endeasours cannot arrive at so much as to imitate the nest of the least of birds, its contexture beauty, and convenience not so much as the web of a boor suder

All things, sus Plate, are produced either by nature, by fortune or by art, the greatest and most beautiful by the one or the other of the former, the least and the most

imperfect by the last These nations then seem to me to be so far barbarous as having received but very little form and fashion from art and human maration and consequently to be not much remote from their original samplicity. The laws of nature, honever, govern them still not as yet much vitiated with any mixture of ours but 'tis in such purity, that I am sometimes troubled we were not sooner acquainted with these people and that they were not discovered in those better times, when there were men much more able to judge of them than we are I am sorry that Lyourgus and Plate had no knowledge of them, for to my apprehension, what we now see in those nations, does not only surpass all the pictures with which the poets have adorned the golden age and all their inventions in feature a happy state of man but moreover the fancy and oven the wish and desire of philosophs itself, so native and so pure a simplicity, as we by experience see to be in them could never enter into their innigitation nor could they ever believe that human society could have been maintained with so little artifice and human patchwork I should tell Plato, that it is a nation wherein there is no manner of traffic, no knowledge of letters, no science of mumbers no name of magistrate or political superiority no use of service, riches or poverty,

2 Laws, 10

^{1 &}quot;The new group best spentaneously the arbitus best in chady caves, and the wild notes of birds are sweeter than art can teach? —Proof FRTUS, 2-2, 10

220 OF CANNBALS [BOOK I

no contracts no successors no dradends no properties no employments but those of lessure no respect of landred but common no dothing no agriculture, no metal no use of cen or wine the very words that signify lying treach re dreamulation synthese centre detention pardon users heard of the much would be find his imaginary Pepulahs short of his perfection? * Vira das recentes?

Hos natura modes primum dedit 1

As to the rest there has a country very pleasant and temperate so that as my witnesses inform me its rare to hear of a sick person and their moreover assure me that their never saw any of the natives, either paralytic blear eved toothless or crocked with age. The satuation of their country is along the sea shore enclosed on the other side

4 This is the famous pursage which Shakespears through Thomos viewon 1800 or of 180 is 300 has employed in the Temper in 1 I thraw he interesting in such a case to compare the factoristics. Then I Liquings and Photol could not haught a committee op man and such place as and Photol could not haught a committee of parts of the I had not been and a committee of the I had not been and in the parts of the I had not be not traffice no knowledge of letter no untelligence of numbers no amen of magnitudes now of postery no contrast's so successful and such displaced on the common on only such lost actually no contrast's so successful common on only such lost actually no contrast in success on the common on only such lost actually no network of lambda and see falselend of treatment destination on all prices of the successful contrast of the contrast of the

Hos natura modes pranum dedet

Nature at first vyrase
The e manner did done

I urthermore they live in a country of so exceeding pleasant and temperate situation that as in testimonics have tolde not it a very rate to see a valle both amongst their and the have further a sure lime they meer saw ran man there shaking with the gluth toothle, g with ever dropping or crooked and stooping-

throu have — Valexpore x Labring in

Non-frich from the gals — Struct Pp 90

The ewere the manner first tan ht by nature — A PCIL

Georgie v 11 70

177 JAHO

towards the land with great and high mountains, having about a hundred leagues in breadth between They have great store of fish and flesh, that have no resemblance to those of ours which they ext without any other cookers. than plain boiling, rousting, and broiling. The first that rode thorse thither, though in several other voyages he had contracted an acquaint mee and familiarity with them, put them into so terrible a fright, with his centain appearance, that they kalled him with their arrows lutore they could come to discover who he was Their buildings me very long, and of capacity to hold two or three hundred people. made of the burks of tall trees mared with one and upon the ground, and leaning to and supporting one another, at the top like some of our barns, of which the coverings hing down to the very ground, and series for the side wills They have wood so hard, that they cut with it, and make their swords of it and their grills of it to Iroil their ment Their beds are of cotion himz samging from the roof, ble our seaman's hammonks, evers man his own, for the wives he apart from their lumbands. They rise with the sun, and so soon as they are up eat for all day, for they have no more meals but that they do not then drunk, as Suidas reports of some other people of the East that never drank at their meals, but drink very often all day after and sometimes to a rousing pitch. Their drink is mide of a certain root, and is of the colour of our chirch and their never drunk it but lukewarm. It will not keep above two or three days, it has a somewhat sharp, brisk taste, is nuthing head; but very comfortable to the stomach lavative to strangers, but a very pleasant beverage to such as are accustomed to it They make use, instead of bread, of a certain white compound, like Coronder comfits, I have tasted of it, the taste is sweet and a little flat. The whole duy is spent in dancing. Their young men go a-hunting after wild beasts with bows and arrows, one part of their women are employed in preparing their drink the while which is their chaf employment. One of their old men, in the morning before they fall to eating, preaches to the whole family walking from the one end of the house to the other, and several times repeating the sume sentence, till he has fimshed the round, for their houres

are at least a bombe I werkeling. A door towards their other in all in it and is there are the troch wheel has been in our fulling in the door to just them in much that its short are who proude them the alrad area of bell is sould. In fash and their lockings works and if the well in large list than it is about the raises who take has a locking the half what on our loss the sum of which the slope the old in citie for the most to be soon in wrightness and mandatures in the house who were wrightness and mandatures in the house who were wrightness and mandatures in the house whose who were thoughtness of well or stim. Here held we in the ammorthals of the soul and thus tho whe has metted by the off the gold and half the which has metted by the off the gold and half the work has metted by the off the gold and half the work has metted by the off the gold and half the work has metted by the other specific the gold and half the work has metted by the first flower and the actual by well and the twenty the state of the work where the sum cases and the actual by the second of the soul was the second of the

The third know a twick hand of precise and projects with street in by new of times free 5 to be pell. Insight the model in the meant time. At their certain the pell insight the model is not be meant time. At their certain the house of know and solution season to for may stillage, each house of know and the made a value and there are about a Franch learn destant from one another. This prophet distinues to them my public exhorting them to write and their darks but all their others are compressed in these two articles in solution in war and influence to their wares. He also prophess is to them creates to come and the meant, the size it is expected from their extensives and prompter their took of territis them from are but by their flowly of for if he fail in his direction and another happen other were drive he has fortfeld he is ent into a toward preced if he he caught and condemned for a false poughet for that reason if any of these has been mattel on he is no

as we heard of Dayn then as a gift of God and therefore to object to sught to be a push-while imposture. Amongst the Sog thrum when their drumer, fulled in the promined iffect they were laid bound hand and foot, upon cert's louded with times on by two as which they will be supported to death. Such as only needle with things subject to the conduct of imman expecting are excussible in the conduct of imman expecting are excussible in

CHIP ZZZ]

dome the best they can but those other fellows that come to delude us with issurances of an extraordinary faculty, beyond our understinding, ought they not to be jumished when they do not make good the effect of their promise, and

for the temerity of their imposture? They have continual war with the nations that hive further within the manipud, beyond their monutions to which they go naked, and without other aries than their bons and wooden suprels fashioned at one end like the head of our mychins. The obstinger of their battles is would iful. and they reverend without erest offusion of Idood to running away they know not what it is. Every one for trophy brings home the head of an enemy la bas falled, which he five over the door of his house. After having a long time treated their promets very well, and given them all the regules they can think of he to whom the prisoner belongs, mystes a great assembly of his triends. They being come he ties a rope to one of the arms of the prisoner, of which at a distance out of his reach he helds the one end himself and gives to the friend he loves last the other ann to held after the same manuer, which being done they two in the presence of all the assembly, desintch him with their swords. After that they roust him out him among at them, and send some chops to their absent friends They do not do this as some third, for nourishment, as the Seythiaus amenath dal left as a representation of an extreme revenge as will uppear by this that having observed the Portuguese, who were in kague with their encines to inflict another sort of drath upon any of them they tool prisoners which was to set them up to the girdle in the earth, to shoot at the remaining part till it was stuck full of urrows, and then to hang them, they thought those people of the other world (as being men who had sown the knowledge of a great many vices amongst their neighbours, and who were much greater masters mall sorts of mischief than they) did not exeruse this sort of revenge without a meaning, and that it must needs be more painful than their, they began to leave their old way, and to follow this I am not sorry that we should here take notice of the barbarous horror of so cruel an action, but that, source so clearly into their faults, we should be so blind to our own

I conserve there as more barbarty in enting a men abre, than when he is dead, in terring a body limb from limb by raths and terments that is yet in perfect sense, in reastra, it is degrees, in measure it to be bitten and wormed by days and wanse (as we have not only read, but lately sees not amongst investerate and mortal enemies but, among nuclebours and hellow-estimens, and, which is werey, under colour of parts and religiously, than to reast and end into attach be a dead.

Ciry-spens and Zeno, the two heads of the Store sect, were of opinion that there are no hint ministing use of our daid calcases in what may seever for our necessity, and in feeling upon them too, 's sour own accessors who being bestered by Cmar in the city Alexa, resolved to sustain the famine, of the seege with the bodies of their old men women, and other persons who were incapable of bearing arms.

" Lacone, ut fama est, alimentis talibus usi Profilmete aurums "

And the physicians wale no lones of emploring it to all sorts of use either to apply is ontwardly, or to give it immardly for the health of the patient. But there never was any games no strengths, a to excess teachery, due invalid, it reasts, and cruelty, which are our familiar roses to make it, it reasts, and cruelty, which are our familiar roses to invalid, it reasts and there people harborous, in reject to the rules of reason but not in caspect to outside a, who in all sorts of invalidate streated them. There was not throughout noble and generous, and carry as much access and fast pretent, at that human making it expalled of, having wait thom no other foundation than the sophies, of what the tene, at that human making it expalled of, having wait them no other foundation than the sole positive of whom There disputes are not for the coquest of new India for these they already possess are so fruitful by nature as to supply them without labour or concern with all thang, necessary in such abundance that ther have no need to enlarge their barders. And they are moverees, happy in this that they only covers so much as their natural necessary to the mount of the sourchoos to them mon.

[.] Diogenes Learning in 188

"Tis said the Garcons with such ments appeared their hunger"—JUYENAL Std., vs. 93

of the same age call one another generally brothers, those who are vounger, children, and the old men are fathers to all These leave to their heirs in common the full possess sion of goods without any manner of division, or other title than what nature bestows upon her creatures, in binnering them into the world. If their mughliours pass over the mount one to assudt them and obtain a victory, all the victors gain by it is glory only and the advanture of having proved them-elves the better in valour and virtue for they never meddle with the goods of the conquered but per sently is turn into their own country where they have no went of anything measure nor of this greatest of all goods to l now briggels how to enjoy their condition and to be conand those turn do the sme, the devend of their prisoners no other ranson, than we now ledgment that they are overcome but there is not one found in an new. who will not rather choose to die than make such a confession, or either by word or look, recede from the entire grandeur of an invincible courage. There is not a man amonest them who had not rather be killed and caten, than so much as to open his mouth to entrest he may not. They use them with all liberality and freedom, to the end their lives may be so much the dearer to them, but frequently cutertain them with menases of their approaching death, of the torment, they are to suffer of the preparations making in order to it, of the manging then hinlis, and of the feast that us to be made, where their carcaes as to be the only dish All which they do to no other end, but only to extort some gentle or submissive word from them, or to frighten them so ue to make them run awas, to obtain this advantage that they were terrified, and that their constancy was shaken, and indeed, if righth taken, it is in this point only that a true victory consists

" Victoria milla est,

Quain que confessos unmo quoque subjugat hostes "1

The Hungarians, a very withly people, never protend further than to reduce the enemy to their discretion, for having forced this confession from them, they let them go

^{1 &}quot; to victory is complete, which the conquered do not admit to be so "...Ci tinits, De Sexto Consulate Honorit, v 248

without injury or ransom excepting at the most to make them engage their wird never to hear arms against them ag un We have sufficient advantages over our enemies that are i proved and not truly our own it is the quality of a yorter and no effect of surtue to have stronger arms it is a dead and corpored quality to set in array us a turn of fortune to make our enemy stumble or to dazzle him with the hight of the sun tis a trick of science and art and that may happen in a mean base fellow, to be a good fencer. The estimate and value of a man consist in the heart and in the will there his true honour lies Valour is stability not of legs and arms but of the courage and the soul at does not be in the goodness of our hor e or our arms but in our own He that falls obstinate in his courage- Si succident de genu pugnat 1-be who for any dinger of imminent death aboves nothing of his assurance who dving yet darts at his enemy a fierce and disdainful look is overcome not by us but by fortune " he is killed not conquered the most valuent are sometimes the most unfortunate. There are defeats more triumphant than herer could those four sister victories the fairest the sun ever beheld of Salamis Plates Mycale and Suily venture to oppose all their united glories to the single glory of the discomfiture of King Leonidas and his men at the pass of Thermopyla Whoever ran with a more glorious desire and greater ambition to the winning than Captain Iscolas to the certain loss of a battle 2 Who could have found out a more subtle invention to secure his safety than he did to assure has destruction He was set to defend a certain pass of Peloponnesus against the Arcadians which considering the nature of the place and the mequality of forces finding it utterly impossible for hun to do and seeing that all who were presented to the enemy must certainly be left upon the place and on the other side reputing it unworthy of his own virtue and magnanimity and of the Lucedemousan name to fail in any part of his duty he chose a mean betwirt these two If his logs fail him he fights on his liness —Seveca Do

Ilem De Constantra Sapientre e 6

Diodorus Siculus va 64

[777 T/RD

extremes after this manner, the youngest and most active of his men, he preserved for the service and defence of their country, and sent them bul, and with the rest, whose loss would be of les, consideration, he resolved to make good the pass, and with the death of them, to make the enemy buy their entry as dear as possibly he could, as it fell out, for being presently environed on all sides by the Arcadians, after having made a great slaughter of the enemy, he and his were all cut in piece. Is there any trophy dedicated to the congnerors, which was not much more due to these who were exercome. The part that true computering is to play, has in the enrounter, not in the coming off, and the honour of sulour consists in tachtine not in subdume

But to return to my story these presences are so far from discovering the k ist weakness for all the terrors that can be represented to them that, on the contrary, during the two or three months they are kept, they always appear with a cheerful countenance, importune their masters to make haste to bring them to the fest defy, rail at them, and repeated them with covarduce and the number of bittles they have lost agreed those of their country. I have a song much by one of these passoners wherein he buls them come all and dimension lum, and welcom, tor they shall withal cut their own fathers and grandfathers, whose flools has served to field and nomish him These mareles," says he, "this firsh and these venis are your own poor silly souls as you are, you little think that the substance of your ancestors' limbs is here set, notice what you rit, and you will find in it the taste of your own flesh " in which song there is to be obserted an insention that nothing teleslics of the barbirum. These that point these people dying atter this manuer, represent the prisoner spitting in the frees of his executioners and making wri mouths at them. And tis most certain, that to the very last gasp, they uccer cease to brave and defy them both m word and gesture In plans truth, these men are very strage in comparison of us, of necessity, they must cather be absolutely so or clee we are savages, for there is a tast difference between their

The men there have several waves, and so much the greater number, by how much they have the greater reputa-

pinnners and ours

cession to their father's crown

tion for vision. And it is one very remarkable tenture in their interies, that the wans galons our wates had to binder and date in Freen the freedship and familiarly of other women those employ to promote their hisbards do sire and to present their many spouses, for being above ill things selections of their bushands' honour, its their thiefset care to seel, out and to bring in the most computions they can, for ismaith as it is a testimony of the hisbards' whereas mit rath, it is not so, but a fully minimumful write. Most of our belies will be just fully imminimumful write. Most of our belies will be just in the Bible. Serih, with Ledi and Rackel, the two ways of Jacob gave the most beautiful of their hundmands to the insidends. Livin preferred the possions of Augustus to her own interest, and the wife of King Dectains, Strutome, add not only give up a tury young maid that served her to hir husbands, then the property of the provider continues the most beautiful to their hundrands.

the children he had by her, and assisted them in the suc-

and that it may not be supposed, that all this is done by a simple and servile obligation to their common practice, or by any authoritative impression of their ancient custom without judgment or reasonanc and from having a soul so stupid, that it cannot contine what else to do, I must here give you some touches of their sufficiency in point of under standing Bendes what I repeated to you before, which was one of their songs of war, I have another a love-song, that begins thus "Star adder, star, that he the pattern my sister may draw the fashion and work of a rich inblow, that I may present to my beloved, by which means thy becuty and the excellent order of the scales shall for ever be preferred before all other serpents" Wherem the first couplet "Stry adder" &c makes the burden of the song Now I have conversed enough with poetry to judge thus much that not only, there is nothing of barbaions in this invention, but, moreover, that it is perfectly Anguicontic. To which may be added, that their language is soft of a pleasing accent, and something bordering upon the Greek terminations

¹ Suctemus, Life of Augustus, c 71

Three of these people, not foreseeing how den their knowledge of the corruptions of this part of the world will one day cost their happiness and repose, and that the effect of this commence will be then runs of I presuppose it is in a very four way (miserable men to suffer themselves to be deluded with degree of newelts and to have left the screnits of their our heaven, to come so far to give at ours!) were at Rouen at the time that the late King Charles IX was there. The king houself talked to them a good while, and they were made to see our fashious our poure and the form of a great city. After which, some one asked their ommon and would know of them what of all the things they had seen they found most to be admired . To which they made answer three thangs of which I have forgotten the third, and am troubled at it but two I set remember They said that in the first place they thought it very stronge, that so many till men wearing beards, strong, and well armed, who were about the king ('tis like they meant the Swes of his grand) should submit to ober whild, and that they did not rather choose out one amongst themselves to command Secondly (they have a way of quaking in their language to call men the half of one another), that they had observed that there were runougs us men full and crammed with all number of commodities, whilst in the meantime, then halves were begging at their doors, lean, and half-starved with hunger and poterty, and they thought it strange that these nices atons halves were alive to suffer so great an mequality and injustice, and that they did not take the others by the throats, or set file to their houses

7/7 TAHD

I tailed to one of them a meat while together, but I had so ill an unterprete, and one use na see perplayed by the on a guerance to apprehend my measure, that I could not nothing out of her of an mountar Askine him what advantage he raped from the supernorth he had monget his own people (for her as a caption, and our narrows talked into March, he told me, to march at the head of them to war. Demanding of him further, how many much had to bellow him? he showed me a space of ground to signify as must us could make the such a compass, which might be four of the thousand not a compass, which might be four of the thousand now, and putting

the question to him whether or no his authority expired with the war? he told me this remained that when he went to visit the villages of his dependence they planned him paths through the thick of their woods by which he might pass at his ease. All this does not sound very ill and the last was not at all amues for they wear no breeches

CHAPTER XXXI

TEAT A WAY IS SOBERLY TO JUDGE OF THE DIVINE ORDINANCES

The true field and subject of imposture are things un known forasmuch as in the first place their very strange ness lends them credit and moreover by not being subjected to our ordinars reasons they depute us of the means to question and dispute them For which reason says Plato it is much more easy to satisfy the heavers when speaking of the nature of the god, than of the nature of men because the ignor once of the auditory affords a fair and large career and all manner of liberty in the handling of abstrass things Thence it comes to pass that not have starting or about as tanged as what we least know nor any people so confident as those who entertain us with fables such as your alchemists judicial astrologies fortune tellers and physicians and genus onine of to which I would willingly if I durst join a pack of people that take upon them to interpret and control the designs of God Himself pretending to find out the cause of every accident and to pre into the secrets of the dryme will there to discover the incomprehensible motives of His works and although the variety and the continual discordance of events throw them from corner

In Critica

It must be borne in mind that not cally in the time of Montaigne but in the later days of Volume the general body of so called plays are not more empires and of infature—W. C. H. And all that sort of people.—However, Seat. 1.2.2.

to corner, and to-s them from east to west, yet do they still persist in their vain inquisition, and with the some penal to paint black and white

In a nation of the Indies there is this commendable custom, that when anything befalls them augss in any encounter or buttle, they publicly ask purdon of the sun who is their god as having committed an unjust action, always imputing their good or cycl fortune to the divine justice, and to that submitting their own judgment and reason. "Its enough for a Christian to believe that all things come from God, to receive them with acknowledge. ment of His drine and margitable modern, and also thankfully to accept and receive toom, with what face species that may present themselves. But I do not approve of what I see in me, that is to seek to affirm and support our religion by the prosperiti of our enterprises. Our belief has other foundation enough, without going about to authorize it by events; for the people being accustoned to such planuable arguments as these and so proper to their taste, it is to be feared lest when they fail of success they should also stagger ut their faith, as in the war wherein we are non engaged upon the account of religion those who had the better me the business of Rachelaboille making great in igs of that success, as an infallible approhation of their cause, when they came afterwards to evense their misfertuary of Montoute a and James, he signing they were fatherly scourges and cornection that they had act a people wholly at their more, their make it manifestly enough appear, what it is to take two sorts of grist out of the same sack, and with the same mouth to blow hot and cold It were better to possess the valgar with the solid and real foundations of truth Twas a rine maral bittle that was gamed under the command of Don John of Austra. a few months since' against the Turks, but it has also pleased God at other times to let us see as great intorn. at our own expense. In fine, his a hard matter to reduce divine things to our balance, without we to and loving a great deal of the weight And who would take upon him

¹ In May 1569 3 In 1569

232

to give a mason that Amus and his Pope Leo the principal her is of the Arian heresy should die at several times of so lik and strange deaths (for being withdrawn from the his itan n to a graping in the bowels they both of them suddenly give up the ghost upon the stool) and would us, rwate this divine vengeance by the circumstances of the place might as well add the death of Heliographius who was also slain in a house of office. And indeed Trengus was involved in the same fortune. God hemg pleased to show us that the good have something else to hope for and the wicked something else to fear than the fortunes or misfortunes of this world manages and applies the c according to His own occult will and pleasure and deprives us of the means foolishly to make thereof our own profit And those people abuse themselves who will pretend to dive into these mysteries by the strength of human reason They never are one but that they do not receive two for it of which St Augustine makes out a great proof upon his adversaries. Tis a conflict that is more decided by strength of memory than by the force of reason We are to content ourselves with the hight at Tleases the sun to communicate to us by virtue of his rays and who will lift communicate to take in a greater let him not think it strange if for the reward of his pre-umption he there lose his sight. Quis hominum priest serie consilium Dei ' aut ours potent compare and whit Dominus

CHAPTER XXXII

THAT WE ARE TO AVOID PLEASURES EVEN AT THE EXPENSE OF LIFE

I had long ago ob erved most of the opinions of the ancients to concur in this that it is high time to die when there is more ill than good in living and that to preserve

Who amongst men can know the counsel of God? or who can think a hat the will of the Lord is? —Stane if it. 13

his to our own turnent and meanvenience, is contrary to the very rules of nature as these old laws instruct us

> Η ζίμι αλιτως, ή θαυτει ενδαιμοτως λολός το θεησικει σες τόμοι το ζήν ότρει λοκοσοιε το μη ζην εστα , η ζην αθλιως !

But to push this contempt of death so far as to employ it to the removing our thoughts from the honours riches. dignities and other favours and goods, as we call them, of fortune, as it reason were not sufficient to persuade us to avoid them, without adding this new unjunction I had never seen it either commanded or practised till this pissago of Seneca fell into my hands, who advising Lucibus a man of creat power and authorits about the emperor, to alter his voluntuous and magnificent way of living, and to retire lumself from this worldly vanity and ambition, to some solutary, quiet and philosophical life, and the other alleging some difficulties "I am of opinion," says he "either that thou leave that life of thme, or life itself . I would, indeed advise thee to the gentle way, and to untie, rather than to break the knot thou hast indiscreetly knit, provided, that if it is not otherwise to be untied, thou resolutely break it. There is no man so great a coward that had not rather once fall than to be always falling." I should have found this counsel conformable enough to the Storcal roughness but it appears the more strange for being borrowed from Epicuius, who writes the same thing upon the like occasion to Idomeneus And I think I luxe observed something like it, but with Christian moderation amongst out own people

St Hilm: Brelop of Poeters, that famous enemy of the Aram herrey, being in Sviri, had intelligence thither seit him, that Ahr his only daughter whom he left at home under the eye and turkon of her mother, was sought in marriage by the greatest nobleman of the country, as being a virgin virtuously brought up, fair, red, and in the flower of the rige, whereupon he wrote to her (as uppears upon record), that she should remove her affection from ill the

pleasures and advantages proposed to her, for that he had in his travels found out a much greater and more worthy fortune for her a busband of much greater power and magnificence who would present her with robes and rowels of mestimable value wherein his design was to dispossess her of the appetite and use of worldly delights, to join her wholly to (hid , but the nearest and most certain way to this, being as he concerved, the death of his daughter, he never reased by some provers, and orisons to beg of the Almighty that He would please to call her out of this world and to take her to Husself, as accordingly it came to pass, for soon after his return she died, at which he expressed a singular poy This seems to outdo the other for smuch as he applies himself to this means at the outset which they only take subsidiarily, and besides it was towards has only damenter But I will not ound the latter end of this story though it be from my purpose, St Hilary a wife having understood from him how the death or their daughter was brought about by his deare and design and how much happier she was, to be removed out of this world than to have started in it concerted so vivid an apprehension of the eternal and heaven's beatifude that she begged of her husband with the extremest importunity to do as much for her and God at their joint request shortly after calling her to Hun, it was a doubt embraced with singular and mutual content

CHAPTER XXXIII

TRAT FORTUNE IS OFFICHMENTS, OBSLEVED TO ACT BY THE RULES OF BEASON

The inconstancy and various unitions of Fortune' may reasonably make us expect she should present us with all

1 The term Forture so often employed by Montangue and in processors where he might be need that of Providence was consumed by the dectors who examined its Essay when he was at Rome in

lost (See his Travels in to and 761-W C H

sorts of faces. Cut there be a more express act of justice than this? The Pulls of Valentinous, having resolved to

than this? The Puli of Valentines, having resolved to poson Advance Curley of Centre on the home Pope Alexander VI, his father and houself, were to super the Vateran, he sent to fore, a bottle of possened ware, and sufficil, struct order to the butle to keep it very sale. The Pope being come is force has one and utilitial fee drink, the fuller supposeing the wine had not been so struckly recomnameded to his as best only upon the account of its vercellency, pose under it forthwish to the Pops, and the dake humself comme in persenth after and hence contident this had not meddled with his bottle, look also his unit, so that the father duel numerically in post the spot and the confifer having bear loop formached with exclusives, was

tesersed to another and a worse fortune

Sometimes she seems to play upon us, just in the nelof an filtry. Mosans ard Estric, at that time ensign to Monsecurd V adding, and Monsecurd Leagues, bettermit in the company of the Data I asset toung both particularte the Swir de Fanqar nolles' swher' though of several parties (as it off idles out vanonest fronter neighbours), the Swar de Luques sattraid as has one the same day he was harried, and which is a worse, before he went to bed to his wife, the bridgers one having a must to bursh, a lince in honour of his new bride, went out to skirmish near St Omer, where the Sam TE-Stric parting the stronger, took ham prisoner, and the more to illustrate his victors, the lady berself was fair—

"Congress white construction after a column.

Quant seniors within saturased anotom "4

Notibus in longis within saturased anotom "4

-to request him of courtest, to deliver up his prisoner to her as he accordingly did, the gentlemen of Franco never denving anything to ladies

^{&#}x27;Casar Borgat.—N. C. H.
'Guiceardam, Storas d Halm, hh vz

Martin du Bellea Mcm, u 1 "Compelled to abetam trom embracing her ness spouse in her arms la fore two wanters pass in succession, during their long aughts had satiated her esger long "—CATTIMS, INM. Si

2'6 101TL | INFERT TIME OR HAND TO POOR I

Do I not sometable many her Consenting I fill in found have many a Constant of it is real to the consenting in the consent of the large is the state of the large in the consent in the vall field was fittenessed by the fill in the activation which is the consent in the vall field was fittenessed by the first in the consent in the vall field was fittenessed by the first in the consent in the valle fittenessed by the consent in the consent

but my to play the play than Ji on of Phone but notes or by the play trains by reason of an m per hum in his less t leaving a mir I to rid him elf of hi jam la leath ties the whomeelf in a brittle despirately in the thickest the nema where he was no for unately rounled outs through the body that the imperium-brots and he was perfectly cured. Did she not also excel painter. Pro egenes in his art who become finished the in un- of a do quite fired and out of Ir a h in all he other part excellenth will to hi own thing further being rile to tipre as he would the claver and foun that should one out of it mouth wived and arrow at his work. he took his groupe which by cleaning he pencils had in I field externi sorts of colours and threw it in a range region the picture with an intent niterly to deface it when f r the picture with an incirc interpret to detact, it when it is time and in the sponges to but not upon be most but the does it there performed wit tall his art was not able to do Does the not sometime, direct our coursels and correct them. Inabel Queen of England herum, to and from Zealand into the two kingdom with, a narmy in froured

² Martin du Bellas Man hr m. 10l. % ² Plins Vat Hi. vn. 00 ³ Idem 10sd vext 10 ⁴ In 1226

her son aguint her husband, had been bot had she comnite the part she intended, being there had wast for by the enemy, but fortune, against her will, three her into another haven, where she handed in safety. And that must old who throwing a stem at a dog this and kilded his mother-in-law, had he not reason to pronounce this verse,

Editropheros spinos and loss front deveras 1

Icetes had contracted with two solthers to kill Tunoleon at Adram in Suils? These villains took their time to do it when he was assisting at a saerifice, and thrusting into the eroud as they were making signs to one another that now was a fit time to do their business in steps a third, who with a sword takes one of them full drive over the pate, has him dead upon the place and runs awas, which the other seeing. and concluding himself discovered and lost, runs to the alter and begs for meres, promising to discover the whole truth, which as he was dome and laving open the full conspiracy, behold the third man, who being apprehended, was, as a murderer thrust and hauted by the people through the press towards Timoleon and the other most emment persons of the assembly, before whom being brought, he cries out for pardon, ulading that he had in-the slun his father's murderer, which he also proving upon the spot, by sufficient witnesses, whom his good fortune very opportunely supplied him withal, that he father was really killed in the cits of the Leontines by that sers man on whom he had taken his revenge, he was presently awarded ten Athe' mine, for having had the good fortune, by designing to revenge the death of his father, to preserve the lite of the common father of Sicily Fortune, tiuly, in her conduct surpasses all the rules of human prudence

But to conclude as there not a direct upplies from their factor, bounty, and puty manifesth discovered in this factor? Ignatus the father and Legatus the son being processed by the trainwise of Bonc, resolved upon this generous act of initial Lindness, to fall hit his hinds of one

 [&]quot;Portune has more judgment than we"—Mon Andre
 Phitarch, Life of Timoleon, s. 7

³ The old Aftic mina was seventy five drackings

on the mail to that me one to fine finds and defeat the crudes of the treams, and accordingly with their secretaries are fine in the first meaning first meaning the first meaning first meaning the first meaning first meaning

CHAPTER XXXIV

OF ONE DIFFER IN OUR GOLDRANGIAT

My father who for a man that had no other advantages than experience and his own natural parts was neverthele s of a very clear judgment formerly fold me that he once. had thoughts of endeatouring to introduce this practice, that then, might be in every city a certain place assigned to which such as stood in need of anything might repur and have their business entered by an officer appointed for that jurpose As for example I want a chapman to buy my pearly I want one that has pearly to sell such a one wants company to go to Paus, such a one secks a seriant of such a gurlity, such a one a master, such a one such an artificer, some mounner for one tlang, some for another every one according to what he wants And doubthes these mutual advertisements would be of no contemptible advantage to the public correspondence and intelligence for there are evermore conditions that hunt after one another and for want of knowing one another's occasions

leave men in very great necessity.

I have he and to the great shame of the age we have in-

that in our very sight the most excellent men for learning. died so poor that they had scarce bread to put in their mouths Liffins Gregorius Giraldu- in Itali, and Schastmans Castalio in Germany and I believe there are a thousand men would have my sted them most hear families, with very advantageous conditions, or have relieved them where they were, had they known then wants. The world is not so generally corrupted, but that I know a man that would heartily wish the estate his ancestors have left him, mucht be employed, so long as it shall please fortune to give him have to empy it, to secure rare and sensal able persons of any kind, whom inisfort one sometime a persecutes to the last degree, from the dangers of necessits, and at hast place them in such a condition that they must be very hard to please, if they are not contented

My father in his demostic economy had this rule (which I know how to commend, but in no means to mutate), namely, that besides the day-book or memorial of household affairs, when the small accounts, parments and dishur-entants which do not require a scretary's hand, were entered, and which a steward always had in custody, he ordered him whom he employed to write for him, to keep a journal, and in it to set down all the remarkable occurrences, and duly memorials of the lustor, of his house very pleasant to look over, when time begins to wear things out of memory, and very useful sometimes to put us out of doubt when such a thing was begun, when ended, what visitors came, and when thet went, our travels, absences, marriages, and deaths, the reception of good or ill news, the change of principal servants, and the like. An ancient sustom which I think it would not be abuss for every one to revive in his own house, and I find I did very foolishly in neglecting it

CHAPTER XXXV

OF THE CESTOM OF WEARING CLOTEES

WHATEVER I shall say upon this subject, I am of necessity to made some of the bounds of custom, so careful has she been to shut up all the avenues I was disputing with my elf in this shivering season, whether the fashion of going naked in those nations lately discovered is imposed upon them by the hot temperature of the air as we say of the Indians and Moors, or whether it be the original fashion of mankind. Men of understanding forasmuch as all things under the sun, as the Holy Writ declares, are subject to the same laws, were wont in such considerations as these, where we are to distinguish the natural laws from those that have been imposed by man's invention, to have recourse to the general polity of the world, where there can be nothing coun terfest. Now all other electures being sufficiently furnished with all things necessary for the support of their being 1 it is not to be magned, that we only should be brought into the world in a defective and indigent condition, and in such a state as caunot subsist without external and Therefore it is, that I believe, that as plants, trees, and animals, and all thungs that have life, are seen to be by nature sufficiently clothed and covered to defend them from the mounes of weather.

*Proptersume fere resonance aut come sunt,

'Aut sets, aut conche, aut catlo, aut cortice textre, '

so were we but as those who by artificial light put out that at the day, so we by borrowed forms and fashions have destroyed our own And Vis plain enough to be seen, that its custom only which renders that impossible that other-

Montague a Capie-sonia "with needle and thread —W. C. II.
" and that not thus reason nearly all thin, are clothed with
the for hear or shalls of hard or some such thin, —Luci error
to 936.

wise is nothing so, for of those nations who have up manner of knowledge of clothing, some ne sumated under the same temperature that we are, and some in min hapider chmate. And besides, our most tender parts are always a xposed to the air, as the eves, mouth now and cars und our country labourers like our ancesters in former times, no with their breasts and bellies open. Had we been born with a necessity upon us of wearing is throats and broaders, there is no doubt but nature would have fortified those parts she intended should be exposed to the furs of the seasons, with a thicker skin, as she has done the finger and and the soles of the feet. And why should thus seem hand to believe I observe much are ner distance fetwest my habit and that of one of our country boors than betweet his and that of it man who has no other covering but his skin. How many men, especially in Turkey, go naked upon the account of devotion . Some one asked a legger, whom he saw in his shirt in the depth of uinter as lorsh and frohe as he who goes muffled up to the errs in first how he was able to endure to go so " "Whe, sar," he answered, 'tong owith your face bare. I am all face " The Italians have a story of the Duke of Florence's fool whom his master asking, how, berner so thinks clad he was able to support the cold, when ht himself warmly wrapped up as he was was hardly able to do it? Why? replied the fool, "use my recept to just on all your sloths you have at once and you if feel no more cold than I' King Massausa, te an extreme old age, could never be pressuled upon to go with his had tovered, how cold storms, or many societ the weather might be, which also is reported of the Emperor Severas. Herodotus tells us, that in the leattles fought betweet the Egyptians and the Persians, it was observed both by hunself and by others that of those who were left dead upon the field the heads of the Ecoptians were without comparison harder than those of the Persians, by reason that the last had gone with their heads always covered from then infines, first with biggins, and then with turbans, and the others always shared and hare King Agesilaus continued to a decripting, to went always the same clothes in winter that he did

Cicero, De Senecinie, c. 10

2+2

in summer Cas ar says Suctourts marched always at the head of his army for the most part on foot with his head have whether it was ram or simshine and as much is said of Hannibal

Tum vertice ando

hacipere meanos mabres corlique rutuam A Venetiin who has long lived in Pegu, and has lately returned thence writes that the men and women of that kingdom though they cover all their other parts go always bare-toot and ride so too and Plate very carnestly ad vices for the health of the whole body to give the head and the feet no other clothing, than what nature has be stowed. He whom the Poles have elected for their king since ours came thence, who is indeed one of the greatest princes of this age never wears any glores and in winter or whatever weather can come never wears other can abroad than that he wears at home. Whereas I cannot endure to go unfuttoned or united, my neighbouring labourers would think themselves in chains, if they were so braced Varro" is of opinion that when it was ordained we should be bare in the presence of the gods and before the magic trate it was so ordered rather upon the score of health and to mure us to the injuries of the weather than upon the account of reverence and since we are now talking of cold and Franchises use to wear variety of colours (not I m) self for I seldom wear other than black or white in imi tation of my father) let us add another story out of Captain Martin da Bellas who affirms that in the march to Luxen bourg he saw so great frost that the muartion wine was cut with hatchets and wedges and debrered out to the soldiers by weight and that they carried it away in baskets and Orad

Indaque con istnut forman servantia frate Vita nechan ta mera, sed data frasta lubunt

In 1>13 Variou da Belles Min. hs v fol 4"8

The vane v hen out of the east retains the form of the cash and is given out not in cups fut in hit. -Over Trist in 10 23

² In Vita c 78 Pintarch in Vira Burcheaded he marched in snow exposed to pouring rain and the atmost proper of the weather —Silling Irist CC 1 2.0 Stephen Buthors to Stephen Bathers and not Hears III Phin Not Hist ANNIE 6

At the month of the lake Meets, the frosts are so very sharp, that in the very same place where Mithudates' hentemant had fought the enemy dry-foot and given them a notable defeat, the summer following he obtained over their a naval victory The Romans fought at a very great disadvantage, in the engagement they had with the Carthaginans near Placentia, by reason, that they went to the charge with then blood fixed and their himbs numbed with cold, whereas Hamulal had caused great fires to be dispersed quite through his camp to warm his soldiers, and oil to be distributed amongst them, to the end that anomating themselves. they might render their nerves more supple and active, and fortify the pores against the violence of the air and freezing wind, which raged in that season 1

The retreat the Greeks made from Babylon into their own country as famous for the difficulties and calamities they had to overcome, of which this was one that being encountered in the mountains of Armenia with a horrible storm of snow they lost all knowledge of the country and of the ways, and being driven up, were a day and a night without esting or drinking, most of their cattle died, many of themselves starved to death, soveral struck blind with the driving hail and the glutering of the snow, many of them manned in their fingers and toes, and many stiff and motionless with the extremity of the cold, who had jet their understanding entire

Alexander saw a nation where they bury then fruit-free; m winter, to protect them from being destroyed by the

frost and we also may see the same

But so far as clothes go, the King of Mexico changed four times 1 day his apparel, and never put it on again, employing that he left off in his continual liberalities and rewards, and neither pot, dish, nor other utenail of his kitchen or table was ever served twice

² Xenophon, Fxp of Carre, 14 5 2 Camtus Cartins, 14 3 1 Laty, vx 54

941

CHAPTER XXXVI

OF CATO THE YOUNGER

I am not guilty of the common error of judging another by myself I easily believe that in another's humour which is contrary to my own and though I find myself engaged to one certain form I do not oblige others to it as many do but heheve and apprehend a thousand wars of living and contrary to most men, more easily admit of difference than uniformity amongst as ' I as frankly as any one would have me discharge a man from my humours and principle, and consider him according to his own particular model Though I am not continent myself I neverthele sincerely approve the continence of the Femilians and Capuchins and highly commend their way of hyang insunuate myself by imagination into their place and love and honour them the more for being other than I am very much desire that we may be judged every man by him self and would not be drawn into the consequence of common example. My own weakness nothing afters the esteem I ought to have for the force and vigour of the ? who deserve it . Sunt au mil sundent guam quod se ımıtarı posse confiduat Crawling upon the shme of the earth I do not for all that cerve to observe up in the cloudthe minitable height of some heroic souls. Tis a great deal for me to have my judgment regular and just, it the effects cannot be so and to maintain this sovereign part at last free from corruption tis something to have my will right and good where my legs ful me. This age wherein

I am not be earl with this common errors to mile of ctions a corting to what I wa my sile I am cuse to be thing lift an tron my selte. Thought I engaged to cust " I lo not the the yorld sato it a every man loth And I bele ! and come menting a limitation of life contrary to the co. 11 ft "tr -1 porter el 1613 p 113

There are all per under thought a best they believe that con montant them else -Citis o. De Orat r + 7

we live, in our part of the world at least is grown so stupid, that not only the energies, but the very imagination of virtue is defective and seems to be no other but college gargon

> " Virtutem verba putant, ut Lucum hean 't

"Onum vereri deberent, etiani si percipere non possent "" Tis a gengin to hang in a cabinet, or at the end of the tongue as on the tip of the ear, for ornament only There are no longer virtuous actions extent, those actions that carry a show of virtue have set nothing of its essence, by reason that profit glory, fear, costom, and other suchlike foreign causes put us on the was to produce them. Our nistice also, valour couries, mis be called so too, in re-nect to other, and necording to the face then appear with to the public, but in the doer it can be no means be virtue, because there is another end proposed, unother morning cause. Now virtue owns nothing to be here but what is done by herself and for herself alone

In that great battle of Platers, that the Greeks under the command of Pausanus gamed against Mardonius and the Persons, the conquerors according to their custom, coming to divide amongst them the glory of the exploit, attributed to the Sportan notion the pre emmence of valour in the engagement. The Sportage, great judges of virtue when they came to determine to what particular man of their nution the honour was due of having the best behaved himself upon this occasion, found that Aristodemus had of all others hazarded his nor on with the greatest bravery 1 nt dul not however, allow him any prize, by rescon that his virtue had been incited by a desire to clear his reputation from the reproach of his mistaringe at the business of Thermopyle, and to die bravels to wipe off that former blemish

Our judgments are vet sick, and obey the humour of our deprayed manners. I observe most of the wits of these

to They thin) words virtue, as they think mere wood a secred grove ".—However, I.p., 1 6, 31

prehend "-Cicran, Inst. Quert, v 2

times pretend to ingenuity by endervouring to blemish and darken the glory of the bravest and most generous actions of former ages putting one vile interpretation or another upon them and forgung and supposing vain causes and motives for the noble things they did a mighty subtlety radeed | Give me the greatest and most unblemished action that ever the day beheld and I will contrive a hundred plaugible drifts and ends to obscure it God knows who ever will stretch them out to the full what diversity of unages our internal wills suffer under. They do not so maliciously ; by the censurers as they do it ignorantly and

246

rudely in all their detractions The same pains and hience that others take to blemish and be-patter these illustrious names I would willingly undergo to len I them a shoulder to muse them higher These rare forms that are culled out by the consent of the wrest men of all ages for the world sexumple I should not stiel to augment in honour as far as my invention would permit in all the circumstances of invourable inter pretation and we may well believe that the force of our myention is minutely short of their ment. The the duty of good men to portray virtue as beautiful as they can and there would be nothing wrong should our passion a little transport us in favom of so sacred a form What these people do on the contrary they either do out of makes or by the vice of confiring their belief to their own capacity or which I am more inclined to think for not baving their sight strong clear and elevated enough to concerve the splendonr of virtue in her native punts as Plutarch com plans that in his time some attributed the cause of the younger Cato's death to his fear of Clesar at which he seems very angry and with good reason and by this a man may guess how much more he would have been offended with those who have attributed it to ambition. Senseless people! He would rather have performed a noble just and generous action and to have had ignominy for his reward than for glory That man was in truth a pattern that nature chose out to show to what height human value and constancy could arrive

But I am not capable of handling so rich an argument and shall therefore only set five Latin posts together con

to adm, in the pears of Cate—ind, merclearth, for their even tex. Ken, a will she noted child will judge the two first, in comparison of the others in lath late and lumind, it that here a greeners, he will the in that that there will be room force or two gretheroses of mix attention to constitute the text of the formal in administration of mix attent in constitute of mix and mixture comment to the start in a mixture of the pears of the pears of the pears of the approximation of the pears of the start of the start of the pears of the start of the pears of the start of the best of the start of the pears of the

those where he is a consider two have the more posts than unders and interpreters of posters, it is a root to virte at that to understand it. These is indeed a current by and mode are set of posters, that a man may well a rough padde for cit in the sof out, but a man may well a rough padde for cit in this of art, but the time, supreme and derive possess above all ranks and records. And who we chosens to the left that the limit of it with the most sourced and most of which into it in the padde reduced to a first of light into it. In the production of a first of light into the production of a first of light into prediction of a first of light into prediction of a first of light into a post of the prediction of a first of light into prediction of a first of the prediction of a first of light in the light into the prediction of the strength of the light in the surface displayed and in the surface displayed and the prediction of the surface displayed and depend a pool one another?

Postry has easy had that power over me from melhild to transparce and transport me but this vivid suthout that is natural to me, has been variously handled by viriety of forms, not so mand higher or lower for they were ever the highest of earts, kind) as differing in colour First, a gry and quighth fluxney, afterwards, a lofty and penalizing sublify, and lastly, a mature, and constant

The longum intercultum of Virgil —\\ (I)

2 All these images are taken from Plato's lon

vigour Their names will better express them, Ovid, Lucan, Virgil

But our poets are beginning their career

Sit Cate, dum vivit, some vel C coure in sion,"

Says one

"Et mysetum devieta morte, Calonem.""

says the second And the third, speaking of the civil wars betweet Casar and Pompey.

"Victrix extra due placuit sed victa Catom ?

And the fourth upon the praises of Casar.

· Et cuneta terrarum subacta. Preter atrocca anutum Catonis'

And the master of the choir after having set forth all the great names of the greatest Romans, ends thus

"His dantem mra Catonem "5

CHAPTER XXXVII

THAT WE LAUGH AND CRY FOR THE SAUF THING When we read in history that Antigonia, was very much

displeased with his son for presenting him the head of King Pyrrhus his enems, but newly Jam fighting against hum and that seeme at he went ' and that Ren(, Duke

[&]quot; Let Cate, whilst he live, be greater than Ce-ar - Warrish,

vi 92 and Cato increasible, death being over-ome '-Vinital's, Astron , IF 87

^{3 &}quot;Heaven approves the conquering cause, but Cate the conquered -Lucis, 1 128 "And conquered all but the mdonmable mind of Cuto -Horsce Od n 1 23

Cato given, laws to all the rest -A very vin 670 5 Pluturch, Late of Pyrrhus.

of Lorranc, also lamented the death of Charles. Duke of Burgundy, whom he had himself defeated, and appeared in mourning at his funeral and that in the battle of d'Auray (which Count Montfort obtained over Charles de Bloss, his competitor for the duchy of Brittany)," the conqueror meeting the dead body of his enemy, was very much afflicted at his death, we must not presently cry out,

> "L cos aven, che l'amme et se una Sua passion sotto Il contrario manto, Ricopre con la vista or'chiara, or'leuna."

When Pompey's head was presented to Cosar, the histories tell us, that he turned away his face, as from a sad and unpleasing object. There had been so long an intelligence and society betweet them in the management of the public affairs, so great a community of fortunes, so many inutual offices, and so near an alliance, that this countenance of his ought not to suffer under any misinterpretation, or to be suspected for either false or counterfest, as this other seems to helieve "Tutungne putarit

Jum bonns ese socer, lacramas non sponte cadentes, Effudit, gemitisque expressit pectore la to .

for though it be true that the greatest part of our actions are no other than visor and disguise, and that may cometimes be true that

" Heredis ficius anh persona risus est," 1

yet, in judging of these accidents, we are to consider how much our souls are oftentimes acutated with divers Disgions And as they say that in our bodies there is a congregation of divers humours, of which that is the sovereign

3 September 29, 1364 1 Before Nancy in 1477 "And thus it has near that the mind of each veils its passion under a different appraisance, sail beneath a smiling visage, gas

beneath a sombre air -PELLECH ' Plutarch, I afe of Ce-ur, e 13 "And now he thought at safe to play the land father in law he shed forced tears and trum a touful breast sent torth stells and

groups -Lucia, r. 10% "The bear's teers behind the mask are smile '-Putties

Synts and Gellern, vn 14

250

which according to the complexion we are of, is commonly most predominant in us so, though the soul have m it diver- motions to give it agitation, yet must there of necessity be one to overrule all the rest, though not with so necessary and absolute a dominion but that through the flexibility and meanstance of the soul, those of less autho rity may upon occasion reassume their place and make a little sally in turn. Thence it is, that we see not only children, who innovently obey and follow nature, often laugh and cry at the same thing but not one of us can boa-t what journey soever he may have in hand that he has the most set his heart upon, but when he comes to part with his family and friends, he will find something that troubles have within and though he refrain his tearyet he puts his foot in the stirrup with a sad and cloudy countenance And what gentle flame soever may warm the heart of mouest and well-born virguis yet are they fain to be forced from about their mothers' necks to be put to bed to their husbands, whatever this boon companion is pleased to eav

> Estne nova nupti- odio Venue? anne parentum Fra-trantur talen gandin lachramuha bertim thalaini ques intra himma fundant "

Norther is it strange to lament a person dead whom a man would be no means should be abre. When I rattle my man, I do it with all the mettle I have, and load him with no feigned, but downight real curses, but the heat being over, if he should stand in need of me, I should be very ready to do him good for I in tantly turn the leaf When I call him calf and coverab, I do not pretend to entarl those titles upon him for ever, neither do I think I give myself the he in calbing him an houest fellow pre-onthy after No one quality sugresses us purely and universally Were it not the sign of a fool to talk to one's self there would hardly be a day or hour wherein I might not be

[&]quot;Is Venue really so abruming to the new made bade or does she honerly oppose to her purelly requent the terrs she so alon duntly shed, on entering the multi-all chamber. No, by the gods, the e are no true fears -CHELL S Pris 15

heard to grumble and mutter to miself and aguinst myself. "Confound the fool!" and yet I do not think that to be my defination. Who for sceng me one while cold and prescritly very fond towards my write, believes the one or the other to be counterfacted, wan ass. Nero, talang livie of his mother whom he was sending to be drowned, was nevertheless, sear-ble of some contion at this farewell, and was struck with horror and pits. "The said, that the hight of the sun is not one continuous thing, but that he darks never the fare we have some continuous thing, but that he darks never it is not not continuous thing, but that he darks never it is not not continuous thing, but that he darks never it is not not continuous thing, but that he darks never in the integrans some some properties of the integrans some continuous thing.

" Largus come liquide fore humais a therms sol, Irrigat assidue cultum condore (coent), Supperhatque novo confestou humaie limita"

Just so the coul variously and imperceptible dark out her passions

Artabanus coming by surprise once upon his nephew Xerxes, thid him for the sudden afteration of his counte-

ANYLOS, that their of the shortest manner is consistent and the manner in the was considering the immersional legislations of his forces passing over the Hellesjont for the Granian expedition be was first seased with a palytitude of joy, to see so many millions of men under his command, and this approard in the garactic first looks but his throughts at the same instant suggesting to him that of so many hick, within a century at most there would not be one left, he pre-entity hint his brown and grow and even to tears. We have resolutely bursting of the retenge of an injury.

We have resoluter pursued the revenge of an injury recented, and been sensible of a singular contentional for the victory, but we shall weep netasthataching. This not for the victory, though, that we shall weep there is nothing altered in that, but the soal looks upon timings with another ege and represents them to taked with another kind of face, for everything has many faces and several aspects.

Relations, old acquaintance, and friendships, possess our imaginations and make them tender for the time,

i "Exhanatless ours not haved light, the othered sun, introduces the heavens with splendour, ever renowing strelf, "till replacing its rays with non-rays"—Lucketties, v. 282

according to their condition but the turn is so quick that its gone in a moment

'NI adeo fiert celent ratione a ideiur, Quam si mees bera proponit et meliont ipsa. Caus ergo ammus squam res se percet ulle, Ante ceulos quomat in prompta natura videtar

and therefore if we would make one contenued thing of all this succession of pursons we decreve ouncelves. Whom Eurodeon laments the number he had committed upon so mature and generous Gebberation in does not lament the liberty restored to his country he does not lament the tyrant but he laments his brother one part of his duty is performed, let us give him keeve to perform the other

CHAPTER XXXVIII

OF SOLITUDE

Lex us pretermit that long comparison between the active and the solitary life and as for the fine supray with which ambition and a warner publicate their views. That we are not born for ourselves but for the public list us polity appeal to those who were my public affairs lit them by their hands upon their leasts and them say whether on the contrast the most of the mather appear to this and the contrast themselved for tables and continuing at the public expense. The corrupt to the solitary of the public expense. The corrupt to the public expense was found to the public expense that the multitude and the public expense. The corrupt to the public expense was a feet to delicate that their content of the public expense was a feet to declitate, for what the solitary is not hereoff who gaves we a test of colitate, for what these she comed are not as sources? What does also a much aread as sources? What does also a much aread as sources?

¹ Nothing therefore so prompt as the soul when it propounts an thing to be done and begins to do it. It is more notice than thurthan, a blich we see in making—Interprets in 183.

This is the cologism passed by I mean on Cato of Utica in age.

much seek as elbow-room? A man may do well or ill every-where but if what Bass says be true, that the greatest part is the worse part, or what the Preacher says there is not one good of a thousand,

"Ren quippe beat touren 333 sust tourien quot Thebarum ports, sel distile ortis hill.

the contagion is very dangerous in the crowd. A man must either mittate the vicious or hate them, both are dangerous things, either to rescale them because they are muns or to hate many because they are unresembling to ourselves. Merchants who go to see are in the right, when they are cautious that those who embrik with them in the same bottom, he neither dissolute blasphemers nor nicions other wars, looking upon such society as unfortu-nate And therefore it was that Bias pleasantly said to that therefore it him in a dangerous storm implored the assistance of the god, "Peace speak softly," and he "that they may not know you are here in my company "" And of more pressing example. Alluquerque rut to in the Indies for Emmanuel, King of Portugal, in an extrume peril of sinpurced tool a young boy upon his should'ris, for this only end that, in the society of their common danger, his innocence might serve to protect him, and to recommend him to the divine favour, that they might get secondarium in the control of the co he will choose to be alone He cannot think langelf suffine wil choose to be most the cassive tama innerest sun-teenfit rid of tree if he must yet contend with it in other men Charondas panished those as evil men who were convicted of keeping ill company. There is nothing so unsociable and sociable as man, the one by his vice, the

Diogenes Laertius, in vità "" (rood men ue serice we could hardly reckon up as many
as there are gates to Thebes, or months to the Nile "-JULEYIL, Sat, vin 26

Sentca Ep. 7 Diodorus Siculus, vn 4

⁴ Diogunes Lacrinis, in vit i

other by his nature. And Antisthenes so my opinion did not give him a satisfactory answer who reprovided him with frequenting ill compute by saving that the physicians incel well enough amongst the set. For if they contribute to the health of the sick, no doubt but by the contagon continual sight of and familiarily with discuss, they must of necessity impair there was

Now the end I cake at as all one to have at more leasure and at one a case but men do not also are take the right way. They often think they had totally taken leave of all business when they had only cachinged one employment for another then is hittle less trouble in governing a private family then a whole langelom. Whenever the mind is perplected it is in an entree discorder and domestic employments are not less troublesoms for being less important. Moreover for harmy shales off the court and the exchange, we have not taken leave of the principal vesations of the

Rut o et pru tentia curme don locus essure late i nans arbiter ausert

unibition at ance presolution fear and mordinate desires do not leave us because we forsake our native country

Et Post equitem sedet aim cura

they often follow us even to closters and philosophical achools not deserts nor caves bur shirts nor fasts can diseagage us from them

Heret laters lethalis arundo

One telling Socrates that such a one was nothing improved by his travels. I very well believe it said he for he took hunself along with him.

Seneca Ep 104

Diogenes Lacrius I ife of Antasthene:

Revson and pradence not a present if a commanding view of the great ocean banish circ — Hoy ter E₁ 1 2 and 1 Black care sits behind the long-main — Horace Oil in

⁴⁰The rated of aft stocks in the counded side —ANEID in 73

"Quid terras also calentes Sale mutama." patris quis exsul Se quoque ingit " " "

If a man do not first discharge both hunself and his mind of the lourden with which he finds himself oppressed, motion will but make it prices the harder and at the heat ver, as the I dung of a ship is of less the membrance when fast and bestowed in a settled posture. You do a set han more harm than good in removing him from place to place, you fix and establish the disease by metion, as stakes mit deeper and more farth into the earth by being moved up and down in the place where they are designed to straid. Therefore, it is not enough to get remote from the public, "its not enough to get remote from the public, "its not enough to shirt the soil only, a man mint fee from the popular conductions that have taken possession of his soul, he mad sequester raid come again to himself.

Nam luctate came notine arrive attainen ille, Quam tugit, a collo trabitur pars long, a calcula. "

We still carro our fetters along with us "The not an appointe thereto we ver cast back a look upon what we

" Rupt jam vincula, dicas

absolute therety we ver case need a 1000 upon want we have left behind us, the fewer is still full of it.

'Visi purpation of pectus qua percha nobus Atque percha tens ingritis unsuivaldum?

Otanty consondant hommen empelous veros

Quidie superbis, sparenta, ac petulanna, guantas Elicumi chades' quid luxus, dessinones sono Our disease hes in the mind, which cannot escape from the lf

Solliestum curo * quantique perinde timore *

itself,

the must that by fleeing from his country, can also fits from him-self r—Hor vers Od, at 18, 18 r = r = Hor vers Od, at 18, 18 r =

after long efforts has broken his chain, still an airs ingin darge; a heavy portion of it after him. "PERSUND, 564, 'A. 1850 abitat so, that unless the ment is purified, that internal control so, the person of the person of the person of the person of the latter in vertex, who must recrue, follow upon a regal tree processor. Whirt destruction befals—from gold, lost, petulant anger: What crile crue from linear person of the person of ' In enlya est unions qui se pon effigit anquair !

and therefore is to be called home and confined within itself that is the true solitude and that may be enjoyed even in populous cities and the courts of kings though more commodonsly apart

Now since we will attempt to live alone and to nanc all manner of conversation amongst men let us so order it that our content may depend wholly upon ourselves let us dissolve all obligations that ally us to others, let us obtain this from ourselves that we may live alone in good

earnest and live at our case too Stilps having escaped from the fire that consumed the city where he lived and wherein he had lost his wife children goods and all that ever he was master of Demotraus Poliorectes seeing him in so great a rum of his country appear with a serene and undisturbed countenance asked him if he had received no loss? To which he made answer No and that thanks be to God nothing was lost of his? This also wis the meaning of the philosopher Antisthenes when he pleasantly and that men should furnish themselves with such things as would float and might with the owner escape the storm 'and pertainly a wise man never loses anything if he bare himself. When the city of Nola was named by the barbarrans Paulinus who was bishop of that pince having there lost all he had and hunself a prisoner prayed after this manner O Lord defend me from being sensible of this loss for Thon knowest they have not touched nothing of that which is nune ' The riches that made him rich and the coods that made him good were still Lept entire. This it is to make choice of treasures that can secure themselves from plunder and violence and to hide them in such a place into which no one can enter and that is not to be betraved by any but ourselves. Wives children and goods must be had and especially health by him that can get it but we are not so to set our hearts upon them that our hap piness must have its dependence upon them we must

Horace Ep 1 14 13 The citation is translated in the pre ceding pressure

Seneca Ep 1 Diegenes Laertius vi 6 St Augustin De Civil Dei 1 10

III/7/Z IARO

re-erve a backshop, wholly our own and entuely tree, wherem to settle om true bberty, our principal solitude and retreat And in this we must for the most partentertain ourselves with ourselves, and so privately that no exotic knowledge or communication be admitted there, there to laugh and to talk, as if without wife children, goods, train, or attendance, to the end that when it shall so fall out that we must lose any or all of these at may be no new thing to be without them We have a mind phable in itself, that will be company, that has wherewithal to attack and to defend, to receive and to give let us not then ferr in this solitude to languish under au uncomfortable vacuits

" In solts six ribi turb clocis "

Virtue is satisfied with herself without discipline without words, without effects In our ordinary actions there is not one of a thousand that concerns ourselves. He that thou seest scrambling up the ruins of that wall, furious and transported, against whom so many harquebusshots are levelled and that other all over sears, pale. and fainting with hunger, and ret resolved rither to die than to open the gates to bim, dost thou think that these men are there upon then own account? No, peradventure in the behalf of one whom they never siw and who never concerns himself for their pains and danger, but hes willowing the while in sloth and pleasure, this other slavering, blear-eyed, slovenly follow, that thou seest come out of his study after undright, dost thou think he has been timbling over books, to learn how to become a better mas, wiser, and more content? No such matter, he will there end he days, but he will teach posterity the measure of Plantus' versts and the true orthography of a Latin word. Who is it that does not voluntarily exchange his health, his repose, and his very life for reputation and glory, the most useless, fravolous and false com that passes current amongst us Our own death does not sufficiently terrify and trouble us, let us, moreover, charge ourselves with those of our wives children, and family our own affairs do not afford as auxiety enough,

[&]quot; In solitude, be company for thyself "-Tibulius, 11 13, 12.

I t us un lertal a those of our non-hi ours and friends still more to bred our brams and torment us

And give grammed a mem man on a maintaire aut Parare produceur a ma magest las

Solitude seems to me to wear the best favour in such as have already employed their most active and flourishing The in the world's service after the example of Thiles. We have lived enough for others let us at least live out the small n mount of life for ourselves let us now call m our thoughts and intentions to our-class and to our own ease and repose The no light thing to male a sur-retrent it will be enough for us to do without mixing other enterprises Since God gives us lesure to order our removal let us make ready truss our bagrare take leave bettine of the company and directancie ourselvo from those violent importunities that engage us el-ewhere and sempite as from ourselves We must break the knot of our of livations how strong

soever and hereafter love this or that, but espouse nothing but ourselves that is to sav let the remainder be our own but not so joined and so close as not to be forced away vithout flaving us or tearing out part of our whole. The greatest thing in the world is for a man to know that he is his own The trunc to we'm ourselves from sometr when we can no longer add anything to it le who is not in a condition to lend must forbid himself to borrow Our forces begin to fail us let us call them in and concentrate them in and for ourselves. He that can east off within is meelf and resolve the offices of friendship and company let him do it In this decay of nature which renders him useless burdensome and importunate to others let him take care not to be useless burdensome and importunate to himself Let him soothe and evress himself and above all things be sure to govern himself with reverence to his reason and conscience to that degree as to be ashamed to make a false sten in their presence. Ramm est enim ut

Ah can any man discover or de use an all any dearer than he is to I meelf? Tenes or Add 1 1 13

CHYL ZZZZIII]

sains se quisque vereatur "" Socrates" says, that boys are to cause themselves to be instructed, men to exercise themselves in well doing, and old men to retire from all civil and multary employments, hvmg at their own discretion. without the obligation to any office. There are some complexions more proper for these precepts of retirement than others. Such as are of a soft and dull apprehension, and of a tender will and affection not readily to be subdued or employed, whereof I am one, both by natural condition and by reflection, will sooner meline to this advice, than active and busy souls, which embrace all, engage in all, are hot upon ever thing, which offer, pre-cut, and give themselves up to every occusion. We are to use these accidental and extraneous commodities, so far as they are pleasant to us, but by no means to lar our principal foundation there, 'tis no true one, neither nature nor reason allows it so to Why therefore should we, contrary to their laws, onslave our own contentment to the power of another . To anticipate also the accidents of fortime to deprive ourselves of the conveniences we have in our own power, as several have done upon the account of decotion, and some philosophers by reasoning, to be one's own servant to lie hard, to put out our own eves to throw our wealth mto the inver, to seek out grief, these by the misers of this life aiming at blas in another , those, by laving themselves low to aroud the danger of falling all such are acts of un excessive virtue. The stoutest and most resolute natures render even their hiding away glorious and exemplars

> "This et purula hado, Quam res deficient, saiv inter vina fortis Veinn, ibi qual melius contingit et unctus, ideia Hos supre, et solos un bene viven, quorum Conspictire intidis inudata pecana villa."²

[&]quot;"For its rurely wen that men have respect and rescrence enough for themselves ""QUINTHIAN, X 7 2 Stolen & Serm M.

When I run short, I land a humble and sede condition, content with little when things turn round, then I change an more, and say that more are use or know how to hee, but those who have plenty of money to lay out as shunng villas "—Horact, £p, 1, 15, 42.

2.6

i gren deal ! would serve me turn will enough. Tis enoughform and rearrance from represented for hir lagrage of home at mores, to pip entiting of the as for any imagination can be to the all to come as we d it justs individuals where we counterful war in the critical individuals. I do no think ire has she think it has she think it is to the said the critical individuals for knowing that h mad u of ellanlaurer to sel then the con drungef his fortung affected limit to do Il ave indeed .. be treem neither than a beheld and hm If what he u d with lib riles and meleration. I see the nime t hands of morel nees at an alcone lenger per man begging at my loar effiting a me pound and more hiths then I may have had a Liput mee heart his place and oft mit to do come mond after he mode and running in like innuncr over other example, though I finey death poverty contempt, and such asstrating on my biels I easily resolve no to be after litted forasmu has a less than I takes them with so much rationed and am not willing to le here that a less understanding can do more than a greater or that the effects of procept cannot arrive to as great a hundress those of custom. And knowner of how uncertain duration the e aecidental consumences are I never forget in the height of all inventorm nie to make it my chiefest prayer to Almishty God that he will please to render me content with myself and the condition wherein I am I see young men very gay and from who nevertheless keep a mass of pill in their trunk at home to tak when they re got a cold which they fear so much the le beau t they think they have remedy at hand. Every one should do in life manner and moneout if they find them alves

part. The employment a man should choo e for such a lite ought neither to be a laterous nor an unpleasing one otherwise its to no purpo e at all to be retired. And the k-pend-upon every one e likame and humour. Mine he no manner of complacement for husbander and such as lowest ought to apple themselve to it with moderation.

subject to some more violent disease should furnish them salves with such medicines as may numb and stupefy the

1 Diogenes Laertrus, sv 35

"Contentur who are non-se submotters relies 1 1

Husbandry is otherwise a very service employment, as Sillust calls it . Though some parts of it are more excusable than the rest, as the care of gardens, which Xenophon attributes to Cyrus, and a mean may be found out betweet the sorded and low application, so fall of perpetual solicitude which is seen in men who make it their entire business and study and the staped and extreme negligence, letting all things go at random, which we see in others

"Demourta peeus edit agellos

Culturue, dum peregre est anunus e ne corpore velos ".

But let us hear what advice the sounger Phin' gives his friend Canimus Rufus upon the subject of solitude "I advise thee, in the full and plentiful retirement wherein thou art, to leave to the hands the care of the husbandre, and to addict thy self to the study of letters, to extract from thence something that may be entirely and absolutely thine own " By which, he means reputation, like Ciccro, who says, that he would employ his solitude and retirement from mubble affairs, to acquire be his writings an immortil lifo s " I same adente

Seire titum, mini est, mei te se tre hoe, cerat alter ""

It appears to by reason, when a man talks of returning from the world, that he should look quite out of himself These do it but by halves they design well enough for themselves when they shall be no more in it, but still they protend to extract the fruits of that design from the world, when absent from it, by a ridiculous contridiction

The imagination of these who seek solitude upon the account of devotion filling their hopes and courage with

[&]quot; Emiliarous to make caresmatunce, subject to me, and not me subject to circumstances -Hot v1, Fp. 1 1, 19, whose test, however, is, " Lt milit re, non me relies subjungere ronor "

² Catzhne, c 4 . Dewocratus cattle cat his corn and speal in fields, while his mind ranges abroad without the body - Hor ver, Ep , 1 12, 10 " Cicero, tirator , c. 43

^{\$ 1.0.1 8} "Is all the learning nothing, unless another knows that thou knowest" -PERSILS, Set , 1 23

e restauty of divine promises in the other life as much merrationally found d. They propose to themselves God an infinit of pict in coodness and power the soul has there therewithal at full liberty to safiate her desires afflictions au I suffering turn to their advantage being undercope for h acquisition of sternal health and joy death is to be with I and longed for where it is the passage to so perfect a condition the asp-rate of the rule- ther impose upon them sites is immediately softened by custom and all their carnal appetites baffled and subdued by refusing to humour and feed them the a beme only supported by use and exercise. This sole end therefore of another happy and immortal life is that which really mority that we should abandon the pleasures and consemences of this and he who can really and constantly indame his coul with the aniour of this vivid faith and bone erects for himself in solutude a more reluptuous and delicious life than any other sort at hype whatever Neither the end then nor the means of this advice

pleass me for we often fall out of the frring pan into the are This book employment is as painful as any other and to great an enemy to health which ought to be the first thing considered neither ought a man to be allured with the ple sure of it which is the same that destroys the frugal the avariables the voluntums and the ambitions man The as en give us caution enough to beware the treachery of our denres and to distinguish true and entire pleasures from such as are mused and complicated with greater pain For the most of our pleasure say they wheedle and care s only to strangle us like those theres the E syptians called Phylistre of the headache should come before drunkennes we should have a care of drinking too much but pleasure to lecrove us marches before and conceals her train Books are plea ant but if I i beme over studious we impair our health and would car good humour the best paces we have let us give it over I for my part and one of those who

Of Plant to Pufa

This plotding occupation of box ke-1, a parabill as any oil er an las reat en eneme euro health, which aught principalls to be considered. At da man el could not suffer him elle to be mis culed. I the plea are be take in them. —Faurito edit 1613 p. 122.

think, that no fruit derived from them can recompense so great a loss As men who have long felt themselves weakened by indisposition, give themselves up at last to the merey of medicine and submit to certain rules of hving, which they are for the future never to transgress, so he who retires, weny of and disgusted with the common way of living, ought to model this new one he enters into he the rules of reason and to metiture and establish it by premeditation and reflection. He ought to have taken levie of all sorts of labour what advantage seever it may promise and generally to have shaken off all those passions which dis-turb the tranguality of body and soul and then choose the way that best outs with his own humour

"I prompage say not ent tre via 1

In husbandry, study, hunting, and all other everences, men are to proceed to the atmost hunts of pleasure, but must take heed of engaging further, where trouble begins to mix with it We are to reserve so much employment only as is no essare to keep us in breath and defend u- from the meanventences that the other extreme of a dull and stupid laziness brings along with it. There are sterile knotty screnges chiefly hammered out for the crowd let such he left to them who are engaged in the world's errure. I for my part ear for no other books, but either such as are plea and and every, to amuse me, or those that comfort and instruct me how to regulate my life and death

"Tarstum orb to suter reptare valubres. Currentem, quidquid dignum apienti bonoqui e-t "2

Wiser men having great force and vietom of soul may propose to themselves a rest wholly sparstual but for me who have a very ordinary soul, it is very newseary to sopport myself with bodily conveniences, and age having of late deprived me of those pleasures that were more acceptable to me, I instruct and whet my appetre to those that remain, more suitable to this other season. We ought to

¹ Properties, lib in 25, 33 Montaigue translates the passage in the preceding paragraph 2 "Silently meditating in the healthy groves, what best becomes

a wre and honest man -Honaca, Ep. 1 1, 4

hold with all our force, both of hands and teeth, the use of the pleasures of hie that our years, one after another, snatch away from us

284

"Curpamus dulera , nestrum est, Quod vivis, cimis, et manes, et fabula fits ""

Now, as to the end that Pimy and Ouero propose to us, of glory, 'its minately wide of my account. Ambitous is of all others the most centrars hamour to solutine, glory and repose are things that cannel possibly pushed in one and the rame place. For so much as I understand, these have only that arms and legs dessagged from the covid, their soul and intention retain negative before than over the contract of the c

"Tun , vetule, curroults alteuts colleges escas "2"

they have only retired to take a better leap, and by a stronger motion to give a brisker charge into the crowd Will you see how they shoot short? Let us put into the counterpoise the advice of two philosophers of two very different sects, writing, the one to Idomeneus, the other to Lucilius, their friends, to retire into solitude from worldly honours and affairs "You have," say they, "hitherto lived swimming and floating, come now, and die in the harbour, you have given the first part of your life to the light, give what remains to the shade. It is impossible to give over business, if you do not also quit the truit, therefore disengage yourselves from all concern of name and glory , 'tis to be feared the lustre of your former actions will give you but too much light, and follow you into your most private retreat Quit with other pleasures that which proceeds from the approbation of another man and as to your knowledge and parts never concern sourselves, they will not lose their effect if yourselves be the better for

^{1 &}quot;Let us pluck life's sweets, "he for them we have by and by we shall be ashes, a gloss, a more subject of talk —Piredus, Set , 151 2 "Doet thou, old man, collect food for others pars" —Pinetts,

Sat 1 22.

Sat 1 22.

Lipicarus and Senese See Senera Ep. 21, who cites a passage from the Letter of Epicarus to Idomeneus, differing from that

them Remember him, who being asked why he took somuch pains in an art that could come to the knowledge of but few persons? 'A few are enough for me,' replied he, 'I have enough with one, I have enough with never an one ' He said true, you and a companion are theatre enough to one another, or you to vourself. Let the people be to you one, and be you one to the whole people . 'Tis an unworthy ambition to think to derive glory from a mun's sloth and privacy you are to do hie the beads of chase, who efface the track at the entrance into their den' You are no more to concern courself bow the world talks of you, but how you are to talk to yourself Reture yourself into yourself, but first prepare yourself there to recene courself it were a folly to trust courself in your own hands, if you cannot govern warself . A man may muscarry alone as well as m company Till you have rendered rourself one before whom you dare not trap, and till you have a bashfulness and respect for yourself, Oliversentur apecies honeste anime, " present continually to your imagination Cito, Phoeion, and Ansides in whose presence the fools themselves will bide then faults, and make thom controllers of all your intentions should these deviate from virtue, your respect to those will set you right, they wall keep you in the way to be contented with yourself , to borrow nothing of any other but somself, to stay and fix your soul in certain and limited thoughts wherein she may please herself, and having understood the true and real goods, which men the more eases the more they understand, to rest stipfied without desire of prolongation of life or name" This is the precept of the true and natural philosophy, not of a beasting and priting philosophy, such as that of the two former

Sencen, Ep., 7
 Idem, Ep., 7, ascribes these words to Democratis.
 Idem, Ep., 65
 Idem, Ep., 65

⁴ Idem, Ep., 25

[&]quot;Let just and hourst things be ever present to the mind "-CICERO, Tuer Quare . in 22 4 Pluny the younger and Cheers

266

CHAPTER XXXIX

A CONSUMERATION TIPON CICERO

ONE word more by way of comparison betwint these two There are to be gathered out of the writings of Cicero and the younger Plm; (but little, m my opinion resembling his uncle in his humours) infinite festimonies of a beyond measure ambitious nature, and amongst others, this for one, that they both, in the sight of all the world, solicit the historians of their time not to forget them in their memoirs, and fortune, as if in spite has made the rainty of those requests live upon record down to this age of ours. while she has long since consigned the histories themselves to oblivion. But this exceeds all meanness of spirit in persons of such a quality as they were to think to derive any great renown from bubbling and prating, even to the publishing of their private letters to their friends and so withel, that though some of them were never sent, the opportunity being lost they nevertheless presented them to the light with this worthy cacuse that they were unwilling to lose their labours and lucubrations not very well becoming two consuls of Rome sovereign magnetrates of the republic that commanded the world, to spend their lessure in contriving quaint and elegant missives, thence to gain the reputation of being versed in their own mother tongues. What could a prinful school-

1 "Creero writing to Lucseurs, Ep., 12, liby and Pliny to Tacitus, Ep , 33, hb va , with the most remarkable difference that the first earne the desired his friend not to attach him eli scrumbously to the rules of but boldly to leap the harmers of truth in his favour "Te plane etitui stque etrum rugo ut et ornes ca veliementina ction many fortage e sentis et in ea leas historic necheus whereas Plant declares expres it, that he does not desire Tacitus to give the least offence to the truth, "Quanquam non evino nt excedes respecte modern \mm nee historia delet coredia erriatem. et honeste factis sentas sufficit. One would have thought that Vontaime should, in justice to Pleas, have dutinguished him from Circro in this particular -Coste.

master have done worse whose trade it was thereby to get a hang! It the acts of Xenophon and Clean had not far transcended then eloquence. I scarce beheve they would ever have taken the pams to have written thum. they made it their business to recommend not their speaking but then doing And could the perfection of eloquence have added a lustre smitable to a great personage, certainly Scipio and Luhus had never resigned the honour of their comedies, with all the luxurumes and elegancies of the Latin tongue, to an African slave, for that the work was theirs, its bounty and excellence sufficiently declare. Terence himself confesses as much, and I should take it ill from any one that would dispossess me of that belief

'Tis a kind of mockers and offence to extel a man for qualities mish coming his condition, though otherwise commendable in themselves, but such as oneht not, however, to be his chief talent, as if a man should commend a king for lamp a good pointer, a good washingu, or a good runner at the ring commendations that add no honous, unless mentioned altogether and in the train of those that are properly applicable to him, namely, justice and the science of governing and conducting his people hoth in peace and war. At this rate, agriculture was an honour to Cirns and chaptener and the knowledge of letters to Charlemagne I have in my time known some, who by writing have acquired both their titles and fortune disonn their apprenticeship, compt their style and effect ignorance in so sulgra a quality (which also our nation holds to be rately seen in very learned hands) and to seek a reputation by better qualities Demostliques' companions in the embiser to Philip, extolling that prince as handsome, eluquent, and a stout drunker, Demosthenes said, that those were commendations more proper for a woman, an advocate, or a sponge than for a king

> " Impretet beliante prior, pacentem Cents in hostem

Pintarcia Life of Demosthenes c 4

^{2 &}quot;In the light, overthrow your enems, but be merciful to lum when fullen "-HORACE, Caran See , v 51

'Tis not his profession to know either how to hunt or to dance well,

Ombant causas the ordere meetes
Describent radio et fulgentes selera decent
lite régere império populos seint

Plutarch says moreover, that to appear so excellent in these less necessary qualities is to produce witness against a man's self that he has spent his time and applied his study ill, which ought to leave been employed in the acquisition of more necessary and more useful things So that Philip. lang of Macedon, having heard that great Alexander his son sing once at a feast to the wonder of the hast musicians there Art not thou ashamed said he to him, to so g so well? ' And to the same Philip a musicing, with whom he was disputing about some things concerning his art ' Heaven forbid our said he, ' that so gu it i uns fortune should ever befall you as to understand these throngs better thru I ' A king should be able to nasner as Iphi crates did the orator who presed upon him in his inte tive after this manner 'And what art thou that them brivest it at this rife" art thou a min at arms art thou in archer art thou a jikeman ' 'I un none of all this, but I know how to command all the " Au Laute there's took it for an argument of little value in Isin mus that he was commended for playing excellently well up on a linte I know yers well that whim I have not one doell upon

Throw server the state of the first the server again and the language of more state of his first would we make the more than the first as they do it obtay by make the more often used to set they do it obtay by make the norm often used to set they do it obtay by make the norm with making as to the make the make the make the make and have will call your performance the extract place seen things much have meteral or at all counts much along the state of the make the mak

¹ Let eller pled at the lar er bombe it splor, or ly action the lift me stars 1 this not bone to put the me type of the lift of pless for a first lifter for a first.

I should trebly multiple the volume — And how many stories have I 'estlered up and down in this book, that I ould touch upon, which should any one more curround severch into, they would find matter enough to produce instance exact. Neither those stories nor my quotitions instance exact. Neither those stories nor my quotitions always server somply fer example authority, of ornament, always serve somply fer example authority, of ormanent, have recreased theore for the upon party from the correction of the control of the control

But returning to the spealing virtor. If find no creat choice letwin not knowing to speal anything but ill, and not knowing to speal anything but well. "Not est ornamentum vinil comennaises". The sags sell us that us to what concerns knowledge, its nothing but planto-plat, and and as to what noncrase effects, 'this nothing but virtor, which is generally proper to all degrees and to all order. There is something like this in these two other pulso

There is constituting the this is mess two once paintsophers, for ther also promise eternity to the letters the
write to their friends but the after abother manner, and
by a commoditing themselves, for a good end, to the vinit
of another, for thes write to them these and the thirst of
mother, for the write to them these and the thirst of
mother, do yet detain them in the management of public
afforms and make them for the solitude and retirement to
subth they would persurable them, but them near trouble
themselves more about it, foresamen as they shall have
excell enough with posterity to assure them that were there
nothing else but the letters thus written to thom, those
letters will reduce their manners as known and finnous, as
then own public actions could do. And besides this difference, these are not alle and empt letters that contain
mothing but a fine pugle of well-shown words and debeate
couched phrases, but, rither, rapites and abounding with
grand discourses of reason, by which a man may rended himself not more dedquent, but more wers, and that instruct us

^{1 &}quot;Symmetrical mentions of style is no manly ornament"— Severa, Ep., 115

^{*} Epicurus and Seneca. * Seneca, Ep , 21

270

not to speak but to do well Away with that eloquence that enchants us with riself and not with actual things! unless you will allow that of Cicero to be of so supreme a perfection as to form a complete body of itself

And of him I shall further add one story we read of him to this purpose wherein his nature will much more manitestly he laid open to us He was to make an oration in public and found himself a little straitened in time to make himself ready at his case when Eros one of his slaves brought him word that the audience was deferred till the next day at which he was so rayished with joy that

he enfranchised him for the good news

Upon this subject of letters I will add this more to what has been already and that it is a kind of writing wherein my friends think I can do something and I am willing to confess I should rather have chosen to publish my whimsies that way than any other had I had to whom to write but I wanted such a settled intercourse as I once had to attract me to it to raise my fency and to support me For to traffic with the wind as some others have done and to force vain name, to direct my letters to in a serious sub sect I could never do it but in a dream being a sworn enemy to all manner of falsification I should have been more diligent and more confident bad I had a judicious and indulgent friend whom to address than thus to expose my self to the various judgments of a whole people and I am deceived if I had not succeeded hetter. I have naturally a humorous and familiar style but it is a style of my own not proper for public business but like the language I speak too compact uregular abrupt and surgular and as to letters of ceremony that have no other substance than a fine cor texture of courteous words I am wholly to see! I have neither faculty nor relish for those tedious offers of service and affection. I believe little in them from others and I should not forgive myself should I say to others more than I myself believe Tis doubtless very remote from the prevent practice for there never was so abject and service prostitution of tenders his soul devotion adoration vassal slave and I cannot tell what as now all which

Plut web Apothegue art Cacero

expressions are so commonly and so indifferently posted to and fro by every one and to every one that when they would profess a greater and more respectful inclination upon more just occasions, they have not wherewithal to express I mortally hate all an of flattery, which is the cause that I naturally fall into a shy rough, and crude way of speaking, that, to such as do not know me, may seem a little to relish of disdam I honour those most to whom I show the least honour and where my soul mores with the greatest checifulness, I easily forgot the cerumonies of look and gestine, and offer myself faintly and bluntly to them to whom I am the most devoted methynks they should read it in my heart, and that the expression of my words does but injure the love I have concerned within To welcome, take leave, give thanks, accost, offer my service, and such verbal formulates, as the reremonious laws of our modern civility enjoin, I know no man so stupidly unprovided of language as myself, and I have never been employed in writing letters of Lavour and recommendation, that he, in whose behalf it was written, did not think my mediation cold and imperfect. The Italians are great printers of letters, I do believe I have at least an bundred several volumes of them, of all which those of Aumital Caro seem to me to be the best If all the paper I have surbbled to the lades at the time when my hand was scally prompted by my passion were now in being, there might penalventure, be found a page worthy to be com mumeated to one young mamoratus, that are hesotted with that full I always write my letters post-haste -so precipitately that though I write intolerably ill, I rather choose to do it myself, than to employ another, for I can find none able to follow me and I never transcribe any I have accustomed the great ones who know me to endure my blots and dashes, and upon paper without fold or margin Those that cost me the most pains, are the worst, when I once begin to draw it in by head and shoulders, 'tro a sun that I am not there I full too without premeditation or design , the first word begets the second, and so to the end of the chapter The letters of this age consist more in fine edges and prefaces than in matter Just as I had rather write two letters than close and fold up one, and

272

niways assign that employment to some other so when the real husness of my letter is despitched I would with all my heart transfer it to another hand to add those long harangues offers and prayers that we place at the bottom maringues outers and prayers where pince as the sourcess and should be glad that some new castom would discharge us of that trouble as also of superscribing them with a long ribble row of qualities and talks which for fear of mustakes I have aften not written at all and especially to men of the long robe and finance there are so many new offices such an unfinite dispensation and ordering of titles omees such at minute dispersional and offering of which being so dearly bought they are neither to be mistaken not omitted without offence. I find the same fault likewise with loading the fronts and title pages of the books we commit to the press with such a cluster of titles

CHAPTER YI.

THAT THE RELISE OF GOOD AND EVIL DEPENDS IN A GREAT MEASURE UPON THE OPINION WE BAVE OF THEM

Men (savs an ancient Greek sentence) are termented with the opinions they have of things and not by the things themselves. It were a great twitten obtained for the relief of our miserable human condition could this proposition be established for certain and true throughout. For if evils have no admission into us but by the judgment we ourselves make of them it should seem that it is then in our own power to despise them or to turn them to good If things power to despise them to our mercy why do we not convert and accommodate them to our advantage? If what we call evil and torment is neither evil nor terment of itself but only that our fancy gives it that quality it is in us to change it and it being in our own choice of there be no constraint

upon us we must certainly be very strange fools to take arms for that sale which is most officiarte to us, and to give sedilers, want, and contempt a latter and reuseous tasts if it be in our power to give them a pleasant relish, and if, fortune simply providing the mantit, 'fis for it to give it the form. Now, that what we call evil vot so so of itself, or at least to that degree that we make it in dith it depends upon us to give it another tasts and complexed (for all comes to one), let my examine how that can be maintained.

If the original being of those things we fear had power to lodge itself in the by its own authority, it would then lodge itself althe, and in ble newrer, in all, for men are all of the same limit, and eving in greats, and less proportions, are all provided with the same utensits and instruments to conceive and to judge but the diversity of opinions we line of those things clearly evidences that they only enter us to compoution, one person, parally inture, admits them in their tire being, but a thousand others give them a new and contanty being in them. We hold death, poverty, and pain for our principal caemies, now, dis death which some repute the most disaddied of all deadful things, who does not know that others call it the only secure in tribuit from the storms and timpers of life the soviencein good of nature the sole support of labelts, and the common map prompt remoder of all early 2 And as the one expect it with first and trembling the others support it with greater care than the This blade compliance of its facility.

"Mors t uturam payados y ita aubducere nolles Scd virtus te sola daret 1771

But let us leate three boastful courages Theodorus an wered La sumalum who therefored to kill him, "Thou will do a brave flat" such he, "to unreast the fonce of a cantharides". The majority of pulsesophers are observed to have their purposel, asteopiated or hautened and assisted, their own death. How many enhance people do we see led to exception, and that not to a 'maple detth, but made with

^{1 &}quot;O death: I would have they spare the conard, and that valour alone should us not thee "-LUCAE, rv 790 2 Cheero, Tuse, Out., v 40

shame rell in time, with gravous terminate appear with such a man, whether through firm ours, or natural study it with a man end so were no hum. From the reliairs a lation, within their dome to, iffures command in the least-otherfriend single procedure will all sum, the people have sumetimes stall use into jet 1.

and limiting to their companions quarters well as Sociation that the sweetleading to the gallow-stell definition must be table long the supersected from their mast a table lain the stell such a street best americant which limit he, should revest him but he way for an old did. Another told the hungman he must not touch by mick for four of making lain long, he has so coldish. Another told making lain long, he has so coldish. Another told making lain long, he was so coldish to the four verse last conference of the promoted him he may be made as a first life may be the p fast to dive

he min e m for I for me part ke p fast to div mother hisping-celled for dends, and the hou man hiving druph first and hi would not drink after him for four of cetching, some send disease. Everytook his heard the tile of the Pinard to whom being upon the fidder they presented a common winds telling, him (as our live doccometimes) grantly that if he weald marry her they would save his life, he having a while considered her and priciving that the halted. Come the up the upthe himps. All they tell another story of the same

The state of the s

hum where his print las "Betwit the bench and the fire" and he, and the priest, to give him extreme unction, groping for his feet which his pain had made him pull up to him, "You will find them," said he, " at the end of my legs." To one who being present exhorted him to recommend himself to God "Why, who goes thather " said he, and the other replying "It will presently be vourselt, if it he His good pleasure" "Shall I be sure to be there by to morrow might 2" said he "Do but recommend convelled to Him," said the other, "and con will soon be there" "It were best then," sud he, 'to carr my recommendations mvself "

In the hingdom of Naranga to this das, the nives of their priests are buried alive with the body of their hisbinds: all other wires are burnt at their bushind's funerals. which they not ouly firmly but cheerfully undergo At the death of their king, his wires, and concubines, his favourites all his officers and domestic servants who make up a whole people, present themselves so guls to the fire. where his body is burnt that they seem to tale it for a singular honous to accompany their master in death During our late war of Milan, where there happened so many takings and tetakings of towns, the people, impatient of so many changes of fortune took such a resolution to die, that I have heard my father say, he there saw a list taken of five-and-twenty masters of families who made themselves away in one week's time an incident nomewhat resembling that of the Xanthians who, being besieved by Brutus, precipitated themselves-mon women, and children-into such a furious appetite of damg that nothing can be done to earde death which they did not to avoid life, insomuch that Brutes had reach difficulty in saving very few !

Every opinion is of force enough to cause it elf to be esponsed at the expense of life. The first aticle of that valuant outh that Given took and observed in the Median war, was that evers one should somer exchange hie for death than their own laws for those of Persin What a world of people do we see an the wars betweet the Turks and

[&]quot;Only fifty nore "used "_PLLTAPCH, Left of Bruine, c &

he Greek righ rembrace sended ath than uncursum is

them is ten limit of laptisms. An example of via him nt film assummente In him a tastile having bum hel the Jer out of

th ir I mit ion: John king of Portugal in con leration of eacht crast s a h ad sell them a re reat into his for " e riam limit of time upon confition that the sime fixed coming a extent they should be gone and he to furnish them with shirt in, to transport them into Atrica. The limited day came which ones lapsed they not giv n to un lerstand that such as were aft twards found in th hin lom should remain slaves we distributerly roulel and those who embarded in them were middle and villamo isla us d b the seamen who besides other in light the kep them crureing upon the sea one while forwards and another in Iwarls till they had spent all their provisions and wer constrained to but of them at so dear a rate and so for withing that they set them not on shore till ther were all stripped to the very shirts. The news of this mhuman usage being brought to those who remained he hand the greater part of them resulted upon slavery and some made a show of changing religion. Emanuel the succes or of John b-mg come to the crown fir t set them at lib rts and afterwards altering he mind ordered them to depart his country assigning three ports for their Tas age He hoped says Brehop O-onus no contemptable Latin historian of these later times, that the favour of the libs riv he had given them having failed of converting them to Christianits but the difficulty of committing themselves to the mercy of the marmers and of abandoning a country they were now halaterated to and were grown very rich in to go and expo e themselves in strange and unknown n gions would certainly do it But finding hunself deceived in his expectation and that they were all resolved muon the voyage he cut off two of the three ports he had promused them to the end that the length and incommodity of the pas age might reduce some or that he mucht have oppor tunits by crowding them all into one place the more con veniently to execute what he had designed which was to force all the children under fourteen years of age from the arms of their fathers and mothers to transport them from

their sight and conversation, into a place where they might be instructed and brought up in our religion He says that this produced a most horned spectacle—the natural effection betweet the perents and their children, and moreover their zeal to their ancient behef, contending against this violent decree, fathers and mothers were commonly seen making themselves twas and by a set much more incorous example precipitating out of long and compassion their young children into wells and puts to avoid the severity of this law As to the remainder of them, the time that had been prefixed being capited for want of means to transport them they agram returned into slavery Some also turned Christune upon whose faith, as also that of their posterity, even to this day, which is a hundred years since, few Picturness can set rely , though custom and length of time are much more powerful counsellers in such changes than all other constructs whatever In the town of Castelnaudary, fifty heretic Allageous at one time suffered themselves to be burned alive in one fire rather than they would renounce their opinions. Quoties non mode ductores nostri " 833 8 Cuero,1 ' ed universi etiam exercitus, ad non dubiam mortem concurrerunt." I have seen an intimate friend of mine run headling mon death with a real affection, and that was rooted in his heart by divers plansible arguments which he would never permit me to dispusses him of and upon the first honourable occasion that offered itself to him, precipitate himself into it without any manner of visible reason, with an obstimute and ardent desire of dving have several examples in our own times of pursons, even young children, who for fear of some hith inconvenience have despitched themselves. And what shall we not fear, says one of the ancients' to this purpose if we diend that which cowardice itself has chosen for its refuge

Should I here produce a long catalogue of those of all sexes and conditions and sects, even in the most happy ages, who have either with great constrainty looked death in the face, or voluntarily sought if and sought it not only to avoid the earls of this life, but some purely to avoid the

 $^{^{-1}}$ " How often have not only our leader , but whole armses, run to a certain and maintest death " — Tuse Quart , 1 %" 2 Senten, Fp. 70

satisfy of living, and others for the hope of a better of the to n I what I should never breedone A to the number is a manute that in truth I should have a better barrain mit to r h n up those who have fe and if This one th of re shill were for ill Perrho the philo other being one day in a loat in a very great tempest of owed to those be an the most offen bled about him and encouraged them I the ex mple of a long that was these nothing at all concerned it the storms. Shall we then dare to say that this drintag of r as m of which sa so much boast and upon the amount of which we think our cives misters and emperors over the rost of all creation was given us for a turnent. To mi it on I serves the I now ledge of things if it renders us more unmanier of we there's lose the trunquility on I repose we should enjoy without it? and if t the united a worse condition than Parthos hog. Shall we employ the understanding that was conferred u, on us for our greatest good to our own run setting ourselve-against the de im of nature and the universal order of things which intend that every one should make use of the faculties members and means he has to his own led advantage

But it may perviventure be of pected against me your rule is true enough as to wint concerns death. but whit will you say of indigence? What will you moreover any of this which Amstrooms Hieronimus and most of the nors have reguled the worst of early and those who have denied it by wood of mouth here however confe sed it in effect. Positionars being extremely torneened with a sharp and painful distant Pompeius came to visit him excusing houself that he had taken so unseasonable a time to come to hear him discourse of philosophy The gods forbid said Posidomus to lum that pun should ever have the poyer to innder me from talking and thereupon fell immediately is on a discourse of the contempt of pain but in the meantaine his own infirmity was playing its ; art and plagued kim to purpose to which he cried out Thou mavest worl the will prin and torment me with all the lower thou hast but thou shalt never make me say that

¹ Do ene Lacrtus IX 68

thou art an earl." Thus story that they male such a clutter within, what has it do L. Hau would know with the contempt of pame. He only fields a with words, and in the me attine, if the shootings and dolorus he fold all not more him, why did he interrupt has discourse. With did he finely held a great a timp in follering to confess it and early L. All does not here consist in the macmation, our fances may work upon other things but here the cortain science that is playing its part, of which our sens, a themselve are under

"Que nes sunt ren, intir queme falsa si crimis" i

Shell we persuide our skins that the jerks of a winp agreeably takle us, or our taste that a poten of aloas is an defeate? Pyrtho's bog is been in the same puchtament with us, he is not airrud of death 'tis true, but if you heat hum be will erry out to some purpose. Shall we force the general law of nature which is every large creature under nearen is seen to treatile, under purp? The very troes seem to grown under the blows the recover. Death is only felt by reason, forasunch as it is the motion of an instant,

"Ant nut, ant veniet ushilest presents in illa "Mor-que minus piene, quam mora morte, li dut, "

a thousand beasts, a thousand men, are sooner deed than threatened. That also which we principally packed to fear in death is puin, its orthour forerunner set if we may believe a holy father, "maken morieve non list, non quod sequitur morten". And I should set say, more probably, that nother that which goes before nor that which follows after is at all of the appartmentsers of death.

We excuse ourselves falsely and I find by experience

^{1 &}quot;Winch, if they be not true, rewoon staff must be wholly false too —LUCRLITUS, n. 456 2 "Devil has been, or will come there is nothing of the present

in it '-LSTIENNE DE I A BOFTIF Schuce

3 "The delay of death is more punful than death itself —
Outh En Anather to Theory, 3, 42

Ovin Ep Ariadue to Theseus, v 42"
"The not death that we the end, but that which follows it "—
ST Abelevin, De Cent De., v 11

that it is rather the impatience of the imagination of death that makes us impatient of pain, and that we find it doubly greevous as it thieatens us with death. But reason accus ing our cowardice for fearing a thing so sudden, so mevitable, and so insensible, we take the other as the more excusable pretence All alls that carry no other danger along with them but simply the evils themselves we treat as things of no danger the toothache or the gout, painful as they are, yet being not reputed mortal, who reckons them in the catalogue of diseases?

But let us presuppose that in death we principally regard the pam, as also there is nothing to be frared in poverty, but the miseries at brings along with it, of thirst, hunger, cold, heat, watching, and the other meonveniences it makes us suffer, still we have nothing to do with anything but pan I will grant, and very willingly, that it is the worst incident of our being [for I am the man upon earth who the most hates and avoids it, considering that hitherto I thank God, I have had so little traffic with it), but still it is in us, if not to annihilate, at least to lessen it by patience, and though the body and the reason should mutiny, to maintain the soul, nevertheless, in good condition Were it not so, who had ever given reputation to virtue, valour, force, magnanimity, and resolution / where were their parts to be played, if there were no pain to be defied? "Anda est pencuh vartus"! Were there no lying upon the hard ground, no enduring, armed at all points, the merchonal heats, no feeding upon the flesh of horses and asses, no seeing a man's self backed and hewold lo pieces, no suffering a bullet to be pulled out from amongst the shattered bones, no sewing up, cauterising and searching of wounds by what means were the advantage we covet to have over the sulgar to be acquired? 'Tis far from fiving evil and pam what the sages say, that of actions equally good, a man should most covet to perform that wherein there is greater labour and pain "Non est cum lularitate, nec lascivia, nec risu, aut 1000, comite levitatis, sed sepe etium tristes firmitate et constantia sunt

[&]quot; Couries is greedy of danger -Space De Providentia,

beat." And for this reason it has ever been impossible to persuade our for fathers but that the victories obtained by duit of force, and the hazard of war, were not more honousable than those performed in great security by stratagem or practice

"Letins est, quoties magno sibi constat honestini "2

Besides, this eaght to be our comfort, that naturally, if the pam be violent, 'its but short, and if long, nothing violent, "si gravis brevis, si longus, levis". Thou wilt not teel it long, if thou feelest it too much, it will either put an end to itself or to thee, it comes to the same thing, it thou canst not support it it will export thee. "Meminers maximos morte fanra, parvos multa habere interialla requietis, mediocrum nos esse dominos, ut si tolerabiles sint ferminus, sin minus, e vita, quuin ea non placeat tanqu'un e theatro excamus". That which makes is suffer pain with so much mapationee, is the not being accustomed to repose our chafest contentment in the soul, that we do not enough selv mon her who is the sole and sovereign mistress of our condition. The body saving in the greater or less proportion, has lint one and the same bent and bus, whereas the soul is variable into all sorts of forms, and subjects to herself, and to her own capue, all things whatsoever, both the sences of the body and all other acadents and therefore it is that we ought to study her, to inquire into her, and to rouse up all her powerful faculties. There is neither reason, force, nor prescription that our anothing prevail against her milimation and choice

* "A good dead is all the more a satisfaction by how much the more it has cost as '.-Ltcts, ix 404
* Chero, De Frub vi 29
* "Remember that the greatest pains are terminated by death.,

¹ "For men are not only larger to murth and wantonness, by laughter and justing, the companion of leaver, but offitimes the graver of remp felt at from their firmness and construct "Cleans, D. Frinto, p. 10
² "A road decid so all the more a satisfaction in how much the

that slighter pains have long informations of rapore, and that we are masters of the more moderate out so that if this he folerable we bear than if not we can go out of highest from a therite where the entitationment does not please us '—Cicero D. Finith., 15.

Of so many thousands of biasses that she has at her dis Posal let us give her one proper to our repose and conser-vation, and then we shall not only be sheltered and secured from all manner of moury and offence, but moreover gratifiel and obliged, if the will with evils and offences. She makes her profit indifferently of all things, error, dreams serve her to good use as loyal matter to lodge us in safety and contentment "Tis plane enough to be seen that 'tis the sharpness of our mind that gives the edge to our pains and pleasures beasts that have no such thing, leave to their bodies their own free and natural sentiments and consequently in every kind very near the same, as appears by the re-embling application of their motions. If we would not disturb in our members the jurisdiction that appertains to them in this, 'tis to be believed it would be the better for us and that nature has given them a just and moderate temper both to pleasure and pain, neither can it fail of being just being equal and common. But seeing we have enfranchised curieties from her rules to give ourselves up to the rambling liberty of our own give ourselves at least help to inches them to the most agreeable side. Plate fears our too volumently suggests ourselves with pun and pleasure, torasmuch as these too much knit and all; the soil to the body whereas I rather, quite condrary, by season it too much separates and disunites them. As an enemy is made more herce by our flight, so pain grow proud to see us truthle under her She will surrender upon much letter terms to them who make head against her a man must oppose and stoutly set himself against her. In neturing and giving ground, we invite and pull upon ourselves the rum that threatens us. As the body is more firm in an encounter, the more strill; and obstinately it applies itself to it, so is it with the soul

Eut let us come to examples which are the proper commodity for fellows of such feeble force as myself, where we shall find that it is with pain as with stones that receive a brighter or a more languishing busine according to the foil they are set in, and that it has no more room in us

than we are pleased to allow it "tantum dolucrunt, quantum dolucrunts se inserierunt": We are more sensible of one little touch of a surgeon's lancet than of twenty wounds with a sword in the heat of fight. The pains of child-bearing, said by the physician and by God hunself to be very great, and which our women keep so great a clutter about there are whole nations that make nothing of them To say nothing of the Lacedamoman women, what alteration can you see in our Switzers' wives of the guard saving as they trot after then husbands, von see them to-day with the child hanging at their backs, that they carried yesterday in their belbes? The countertest gipsies no have amongst us go themselves to wash thems so soon as they come into the world in the first nier they meet Besides so many loose weather as duly steal then children out in generation, as before they stole them in in conception that fan and noble wife of Sabinus, a patrician of Rome, for another's interest, alone, without help, without caying out, or so much as a groat, endured the bearing of twins. A poor simple boy of Lucdemon having stolen a fox (for they more fear the shame of stundity in stealing than we do the punishment of the survery), and having got it under his coat, rather endured the tearing out of his bowels than he would discover his theft And another offering manner at a sacrifice, suffered himself to be burned to the bone is a coal that tell into his skere rather than disturb the ceremons. And there have been a great number, for a sole trial of virtue following their institutions, who have at seven years old endured to be white d to death without changing their countenance And Curro has seen them fight in parties, with fists, feet, and teeth till they have fainted and sunk down, rither than confess themselves overcome "Nunquam naturam mos linecret, est enum ea semper myzeta, sed nos, umbris, delicus otio, l'inguore, desidia aminum infecumis opinionibus maloque more delimitum mollivimus" Every

^{1 &}quot;They suffered so much the more, by how much the more they gave way to suffering "-Sr Augustia, De Carl Da, 1 10 Genesis ni 16

Plutarch on Love, c. 34 Idem, Lafe of Lycurgus, c. 14
Cu-tom would haver conquer nature, for the is ever invincible.

one knows the story of Scevola, that having slipped into the enemy's camp to kill their general, and having missed his blow, to repair his fault, by a more strong-invention and to deliver his country, he boldly confessed to Persenna, who was the king he had a purpose to kill, not only his design, but moreover added that there were then in his camp a great number of Bomans, his accomplices in the enterprise, as good men as he, and to show what a one he himself was, having caused a pan of purping coals to be brought he saw and endured his arm to broil and roast, till the king himself, conceiving horror at the sight, commanded the pan to be taken away What would you say of him that would not vouchsafe to respite his reading in a book whilst he was under meision? And of the other that persisted to mock and laugh in contempt of the pains inflicted on him," so that the provoked cruelty of the executioners that had him in handling and all the inventions of torburs redoubled upon him, one after another, spent in vain, gave him the burklers? But he was a philosopher But what a gludiator of Casar's endured laughing all the while, his wounds to be searched, lanced and laid open "Ours mediorns gladiator ingeniuit" Quis vultum mutavit unquem? Quis non modo etetit, verum cham decubrat larpiter? Ques, quim decubiusset, ferrum recipere russus collum contract! Let us bring in the women too Who has not heard at Paris of her that caused her face to be flaved only for the bresher complexion of a new skin. There are who have drawn good and sound teeth to make their voices more soft and sweet, or to place the other teeth in helier order. How man, exam-

but we have computed the mind with shudows, wantonness neigh gener, and slath som opinious and corrupt manner-have rendered to differentee and —Cterpo Tess Queen, a C

¹ Lavy, n 12 2 Senera Ep., 75
2 Had Montarine probably micro to Annarchu, whom lice

creen, trant of Cipius had cut to pieces
"What, even the least notable gladuator ever so much as
uttered a groun." Which of them ever so much as changed coun

tenance. Which of them, randing or even falling, did so 1, no miniously? Which of them when he was down and commanded to access the stroke of the stord, ever shrunk in his neck? — Cierro Tune, Onces. in 17

CHAP XF J

ples of the contempt of pam have we in that sex? What can they not do, what do they fear to do, for never so little hopes of an addition to their beauty?

> "Vellere ques cura est albo- a sturpe capillos, Et faciciu, dempta pelle, reterre novam";

I have seen some of them scallow sund, ashes, and do their utmost to destroy their stomachs, to get pale complexions. To make a time Spranish body, what racks will they not endut, of gnding and branis, till they have notehes in their subsect out into the very quick, and sometimes to death?

It is no onlinery thing with several nations at this day to wound themselves in good carnest to gain credit to what they profess of Chich our king relates notable examples of what he has seen in Poland and done towards himself a But besides this which I know to have been unitated by some in France, when I came from that famous assembly of the Estates at Bloss, I had a little before seen a maid in Picardy, who to manifest the ar-low of her promises, as also her coust mey, and herself with a budkin she were in her hair, form on five good lusty stabs in the arm till the blood gushed out to some purpose The Turks give themselves great soms in honom of then mistresses, and to the and they may the longer remain, they presently clap fire to the wound, where they hold it an incicable time to stop the blood and turm the cientrice, people that have been evenitnesses of it have both written and sworn it to me But for ten aspers' there are there every day tellows to be found that will got themselves a good deep slish in the arms or thighs I am willing, however, to have the testimonies near st to us when we have mo t need of them. for Christendom furnishes us with enough 'After the example of our blessed Guide, there have been many who have crucified themselves We learn by testimony very worth of behef that King St. Louis wore a harr-shirt till in his old age his confessor gave him i dispensation to leave it off, and that every Friday he caused his shoulders to be

A Turks become, worth about a penny Jourville

[&]quot;" Who carefully plack out their grey hairs by the roots, and renew their faces by preling off the old skin."—Thur 1498, 1-8, 45 " Heary III." And see De Thou, Hist. Inb. Run.

drubbed by his priest with five small chains of iron which were always curried about amongst his night accontriments for that purpose William our last Duke of Guienne the father of this

Eleanor who has transmutted that duchy into the houses of France and England continually for ten or twelve years before he died wore a suit of armour under a religious habit by way of penance Fulke Count of Anjon went as far as Jerusalem there to cause homself to be whipped by two of his servants with a rope about his neck before the sepulchre of our Lord. But do we not moreover every Good Friday in various places see great numbers of men and women beat and whip themselves till they lacerate and cut the fiesh to the very bones? I have often seen it and its without any enchantment, and it was said there were some amongst them (for they go disguised) who for money undertool by this means to save harmless the religion of others by a contempt of pun so much the greater as the incentives of devotion are more effectual than those of avarice Q Maximus humed his son when he was a consul and M Cato his when prator elect and L Paulus both his within a few days one after another with such a countenance as expressed no manner of grief I said out merrily of a tertain person that he had disap pointed the divine justice for the violent death of three grown up children of his being one day sent him for a severe sourge, as it is to be supposed he was so far from being afflicted at the accident that he rather tool it for a particular grace and tayour of heaven I do not follow these monstrous humours though I lost two or three at nurse if not without grief at least without repining and yet there is hardly any accident that pierces nearer to the quick I see a great many other occasions of somow that should they happen to me I should hardly feel and have despised some when they have befullen me to which the world have given so terrible a fi_ure that I should blush to

Cheero Tu e Qie e m 28
 By which one may understand that prief is not in nature but in opinion."—I ICEPO First. Quest, int. 28

CHAP IL] party, bold, and without measure Whoever so greedily hunted after security and repose as Alexander and Cresar did after disturbance and difficulties? Teres, the father of Sitalces,' wa wont to say that when he had no wars, he fancied there was no difference betweet him and his groom Cato the consul, to seeme some cause of Spain from result only interducing the inhibitants from wearing arms a great many killed themselves "terov gens, nullam vitam rati sine ai nus esse" How mans do we know who have forsaken the culm and sweetness of a quiet life at home. amongst then as quantance, to seek out the horror of uninh thit ible deserts, and having precipitated themselves into so abject a condition as to become the scorn and contempt of the world have hugged themselves with the concert, even to affer tation Crichnal Borromeo, who died late's at Milan, amids all the rollity that the air of Italy. his youth, buth, and great riches, mysted him to kept houself in so austere a wat of home that the same robe he wore in summer served him for writer too, he had only straw for his bid and his hours of vacuacy from the affairs of his employment he continually spent in study, upon his knees, having a little brend and a glass of nator set by his book, which was all the provision of his repust and all the

time he spent in esting I know some who consentingly have acquired both profit and advancement from enckoklom, of which the hare name

only affinchts so many people

If the most be not the most peressars of all our senses, tis at least the most pleasant but the most pleasant and most useful of all our members seem to be those of gone ration and yet a great many have conceived a mortal hatred against them only for this that this were too pleasant, and have deprived them shes of them only for their value as much thought he of his eves that put them out The generality and more solid sort of men look upon abundance of children as a great blessing, I, and some others think it as a great b nefit to be without them

² Pintuch, bothegus 1 king of Thruce ' \ he ree people, who thought there was no life will not war and war -- Livi 17

288

And when you ask Thales why he does not marry, he tells you, because he has no mind to leave any posterity behind him t

That our opinion gives the value to things is very manifest in the great number of those which we do, not so much prizing them as ourselves, and never considering either their virtues or their use, but only how drar they cost us as though that were a part of then substance, and no only repute for value in them not what they lying to us, but what we add to them By which I understand that we are great economisers of our expense as it weights, it serves for so much as it weights. Our opinion will never suffer it to want of its value the price gives value to the diamond, difficulty to virtue, suffering to devotion, and gripping to physic. A certain person, to be poor, threw his crowns into the same sea to which so many come, in all parts of the world, to fish for riches Epiculus says' that to be rich is no relief, but only an alteration, of affairs In truth, it is not want, but rather abundance, that creates avance. I will deliver my own experience concerning this

I have since my childbood lived in three sorts of cond: tions. The first, which continued for some twenty years, I passed over without any other means but what were casual and depending upon the allowance and assistance of others, without stant but without certain rever in I then spent my money so much the more cheerfully, and with so much the less care how it went, as it wholly depended upon my over-confidence of fortune I never hied more at my case. I never had the repulse of finding the purse of any of my finends that against me, having enjoined myself this necessity above all other necessities whatever by no means to fail of payment at the appointed time, which also they have a thousand times respited, see ing how careful I was to satisfy them, so that I practised at once a thrifty, and withil, a kind of alluring honest). I naturally feel a kind of pleasure in paying as if I exed my shoulders of a troublesome weight and freed myself

¹ Dio_nenes Lacrius, 1 26 ³ Seneta Ep., 17 2 Anytoppus

CHAP XL]

from an image of slavery, as also that I find a ravisinum hand of satisfaction in pleasing another and doing a much action I except payments where the trouble of margamus and reckoning is required, and in such cases, where I can meet with nobudy to ease me of that charge. I delay them how scandalously and inpuriously soerer, all I possibly can for fact of the wratelines for which both my hamouand was of speaking are so totally improves and unfit There is nothing I hate so much as driving a bargun, 't's a mere traffic of cozenage and impudence where after an hour's chearemag and dodging, both parties alandon therword and oath for fivepence profit or abatement Yet f always borrowed at great disadvantage for wanting the confidence to speak to the person muself, I committed my request to the persuasion of a letter, which usually is no very successful advocate, and is of very great advantage. to him who has a mind to deny I, in those days, more joundly and freely referred the conduct of m. affans to the stars, than I have much done to my own providence and indement Most good managers look mon it as a horrible thing to bre always thus in uncertainty and di, not consider in the first place, that the greatest put of the portd five so how many worthy men have wholly aban doned their own reriamties, and yet duly do it, to the winds, to trust to the meanstant favour of princes and of tortune? Crout ru above a million at gold must than be was worth, in debt, to become Casear, and how many merchants have becam then triff c by tho sale of their taims, which they sent into the Indies.

Tot per impotentia treta 9 " !

In so great a saccity of devotion as we see in these days we have a thousemi and a thousand college, that past over commodoush enough, expecting enzy day their dinner tout the their thirt of herers Secondly, they do not take motive that this verticate upon which they we much rely, is not much less uncertain and it parlies than hurard title! I see missy as here beyond two thousand crowns a year as if a stood close by no, for bevice that it is in

[&]quot; "Use on many chang care "-CATTITIES, IS 18

through the greatest strength of our riches-there being very often no mean betweet the highest and the lowest fortune_ Lortuna vitrea est firm quam splendet, francitur 2

and to turn all our harmeadoes and bulwarks topsy turvy I find that by divers causes indigence is as frequently seen to mhabit with those who have estates as with those that have none and that peradventure it is then far less grievous when alone than when accompanied with rickes These flow more from good management than from

Liese now more from good management non-non-lectume, "Fabor est sive quasque fortime," and an inneasy necessitions, busy rick man seems to me more miserable than the the its sumply poor. I not invituo inopel quod genus exestitus gravissamum est." The guestosi and most wealth; princes are by poverty and ward divine to the most extreme necessity. for can there be any more extreme than to become tyrants and unjust usurpers of then subjects' goods and estates

My second condition of his was to have money of my own wherem I so ordered the matter that I had soon laid un a very notable sum out of a mean fortune . considering with myself that that only was to be reputed having which a man reserves from his ordinary expense and that a man cannot absolutely rely upon revenue he hopes to receive how clear socret the hope may be For what said I if I should be surprised by such or such an accident? And after such hie vain and vicious imaginations would very learnedly, by this hearding of money provide against all inconveniences, and could, increated, answer such as objected to me that the number of these was too infinite that if I could not by up for all I could, however do it at least for some and for many Yet was not this done without a great deal of splicitude and anxiety of mind I

^{1 &#}x27; Fortune is glass in its greatest brightness it breaks -I very one is the maker of hes own fortune - Sultest De

Repub Ord , 1 1 Four in the midst of riches which is the worst of poverties -Seveen Jp 74

THE YET

kept it very close and through I dare talk so boldly of miself, never spoke of my mours, but inlects, as others do, who being rich, pretend to be poor, and being poor, pretend to be rich, dispensing their consciences from ever telling sincerely what they have a ridy nlous and shame. ful pradence Was I come a pourse; - methought I was noner enough provided and the more I leaded toy-off with money the more also was I louded with feur, one while or the danger of the roads, another of the fidelity of him who had the charge of my bigging of whom as some others that I know, I was never sufficiently seeme if I had him not always in my ere. If I chescod to leave my cash-box behind me. O. what strange suspensed and auxiety of mind that I enter mote, and, which was worse. without during to require authors with it. Mr mind was eternally taken up with such things as there so that, all thance considered there is more trouble in become money than in getting it And if I did not altogether so much as I say, or was not really so scandalously solutions of my money as I have made myself out to be, set it cost me something at least to restrum may if from being so I reamed hith or no advantage by what I had and my expenses a emid nothing less to me for having the more to spend, for, as Bion and ' the hairs men ale as augre as the bild to be pulled . and after you are once accustomed to it and have one set your heart upon your heap, it is no more at your writtee, to a capiel fad in your heart to break it "tis a brilding that you will funct must of necessity all tumble down to rum if you still but the least pebble notes ut must hest take you by the throat before you can presail upon yourselt to touch it and I would some. Live proped enthing I had, or sold a horse, and with much less constraint upon more if thin have made the least bream in that beloved pure I had so carefully had by But the langer was that a man cannot easily preserabe certain limits to this desire (the) are hard to find in things that a man concernes to be good) and to strat this good husbandry so that it may not degenerate into avance men still are intent upon adding to the heap

Senece, De Tranquillat de Anma, o 8

and mereasing the stock, from sum to sum, till at last they vilely deprive themselves of the enjoyment of their own proper goods and throw all into reserve, without making any use of them at all According to this rule they are the richest people in the world who are set to guard the relies proping in the sound was also so to go and the valls and gates of a wealthy city. All monyed men I conclude to be covetous. Plate' places corporal or human goods in this order, health beauty, strength, riches, and riches, are he are not blind, but very clear nighted, when illuminated by prudence Dionysius the son did a very handsome act upon this subject, he was informed that one of the Syracusans had hid a treasure in the carth and thereupon sent to the man to bring it to him which he accordingly did, privately receiving a small part of it only to himself with which he went to another cits where being cured of his appetite of hoarding he began to live at a more hibral rate which Dionysius hearing, caused the rest of his treasure to be restored to him, saving that since he had learned to use it, he very willingly returned it bick to him

I continued some years in this boarding humour when I know not what good demon fortunately put me out of it as he did the Syratusan and made me throw abroad all my reserve at random the pleasure of a certain journey I took at very great expense having made me spurn this foul love of money underfoot by which means I am now fallen into a third way of living (I speak what I think of nt), doubtless much more pleasant and regular which is, that I live at the height of my revenue, sometimes the one sometime, the other may perhaps exceed but the very bittle and but rarely that they differ I have from hand to mouth, and content myelf in having sufficient for my mount, and concern myear in making stances to in-press and content myears, for as to extraordinary occasions all the laying up in the world would never suffice. And the the greatest folly imaginable to expec-tant fortune should ever sufficiently viru us against her self 'its with our own arms that we are to fight her. accidental ones will beirgy us in the punch of the business

292

² Or exther the father according to Plutarch in los 4 potherms.

not to purchase lands of which I have no need, but to purchase pleasure "Non esse condum, pecunia est, non esse emacem, vectogal est "1 I neither am in any great apprehension of waiting, nor in desire of any more, "dismarim fructus est in copia, copiain declarat satietas " And I van very well pleased that this reformation in me has fallen out in in age naturally inclined to avarue, and that I we makelf cleared of a folly so common

to old men, and the most indiculous of all himnin follies Feraulez, a man that had run through both fortunes, and found that the mereas, of substance was no increase of appetite either to estroy or drushing, sleeping or the enjoyment of his wife and who on the other side felt the care of his economics he heavy upon his shoulders, as it does on mine, was resolved to please a poor young man, his faithful friend, who printed after riches, and made him a gift of all his, which were excessively great, and, moreover, of all he was in the daily way of getting by the liberality of Cyans, his good master, and hy the war, conditionally that he should take care handsomely to maintain and pleutifully to entertain him as his guest and triend , which being accordingly done they afterwards hard ters happily together, both of them equally content with the change of their condition. The an example that I could murtate with all my heart, and I very much upprove the fortune of the aged prelate whom I see to have so absolutely stripped himself of his purse, his revenue, and care of his expense, committing them one while to one trusty servant, and another while to another, that he has spun out a long succession of years, as agnorant, by this menus,

of his domestic affairs as a mere stranger The confidence in another man's virtue is no light evidence of a man's own and God willingly favours such a confidence. As to

abanaance."-Idem, sood , vi 2

what concerns him of whom I am speaking, I see nowhere n better governed house, more nobly and constantly main-" Not to be covetous, is money, not to be mad after buying, is revenue "-C DEPO Petradox, vi 3 "The front of rielies is in abundance, and content declare-

Nenophon, Cyroneths, vin 3

tamed than his Happy to have regulated his affairs to so just a proportion that his estate is sufficient to do it without his care or fromble and without any hindrance either in the spending or laying it up to his other more quiet employments and more suitable both to his place and hang Plenty then and inducence depend upon the opinion

every one has of them, and ruches no more than gloty or health have other beauty or pleasure than he loads them by whom they are possessed. Every one is well or ill at case according as he so finds humself not be whom the world believes but he who believes himself to be so is content and in this alone belief gives itself being and reality Fortune does us neither good nor hurt she only presents us the matter and the seed which our soul more powerful than she turns and applies as she liest pleases the sole course and sovenergn mastress of his own happy or unhappy condition. All external accessions receive taste and colour from the internal constitution as clothes worm us not with their heat but our own which they are fit to cover and nourish he who would shield there with a cold holly would do the same service for the cold for so snow and no are preserved. And, certes after the same manner that study is a terment to an idle man abstancing from wine to a drunkard fragality to the spendthrut and evercise to a lazy tender bird fellow so it is of all the rest. The things are not so remuful and difficult of them. sches but our meakness or cowardice makes them so To judge of great and high matters requires a suitable soul, otherwise we attribute the vice to them which is really our own. A straight our seems crooked in the water of does not only import that we see the thing but how and after what manner we see it

After all this 2 why amonest so many discourses that by so many arguments persuade men to despuse death and to endure pain can we not find out one that helps us' And of so many sorts of imaginations as have so prevailed upon others as to persuade them to do so why does not

See Senera, En. 81 2 The rest of the chapter a mamly taken from Sencen Ep 81

ever one apply some one to himself, the most suitable to his own humour? If he cannot digest a strong-working decection to eradicate the wil, left him at least take a lemitive to even! "Opinio est quiedain efferminate ao levis, no dotor magus, quam eadeus in voluptate qua quam liquestimate, fluimursque mollita, spis sendeam sine clamore ferre non possumus. Totani me oct, nit tih mingeres." As to the rest, a man does not imaggress philosophy by permitting the actiniony of pains and human frailit to prevail so much show mersure, for their constrain her to go book to her unasswerable replies. "If it le till to he im necessit, it less there us no necessit upon a man to live in necessit, it less there us no necessit upon a man to live in necessit, it less there us no necessit upon a man to live in necessit, it less then her nicht ein dourige to do not the heart to live, who will nouther resist nor fir what can we do such him?

CHAPTER XLI

707 TO COMMUNICATE & MAN'S HONOUR

Os all the folias of the world, that which is most universally received is the solutioned of reputition and glora, which we are find of to that degree as to jundon riches, peace life and health which are affectual and sub-tantial goods, to pursue this sam phantom and sampt word, that has mether body nor hold to be taken of it

> "La fama, ch' invegluere a un dolce siono th superbrustath, et par si bella E un eco un segno anni di mega otin ombra Chiadogini vento si dibigua e s_esanbra."

¹ of There is in pain not best than in pleasare, it set to high real faturated appears by which widely we rest and width in e. w., we cannot endum so and but the stinging of a less without roung. The whole best rese is to be amounted one shelf "ELECTED, This land in 122" and 124.

nportes of the barth afformers of the learner proud to office and appearance to but one, be, after the the chapter of the only which a be the depress of the other first the chapter of the other first the ot

296

And of all the grational humours of men it should seem that the philosophers themselves are among the last and the most reluctant to discugage themselves from this tis the most restive and obstante of all one etram bene proficientes animos tentare non cessatany one of which reason so clearly accuses the vanity but it is so deeply cooled in us that I dure not determine whether any one ever clearly discharged himself from it or no After you have said all and believed all has been said to its prejudice it produces so intestine an inclination in opposition to your lest arguments that you have little power to resist it for as Cheero says even those who most controvert it would yet that the books they write about it should a sat the hight under then own names and seek to derive glory from seeming to despise it. All other things are communical le and fall into commerce ne lend our goods and stall e our lives for the necessity and service of our friends but to comes uncate a man a honour and to robe another with a man's own glory is very rarely And not we have some examples of that hand Catulus

Luctatins in the Cimbran war having done all that in him lay to make his figure soldiers free about upon the enemy ran hinself at last away with the rest and counterfeited the coward to the end his men might rather seem to follow their captain than to fir from the enemy " which was to abandon his own reputation in order to cover the shamo of others When Charles V came into Provence in the year 1537 the sud that Antomo de Leva seeing the emperor restrict resolved upon this expedition and behaving it would redound very much to his honour did nevertheless very strilly oppose at m the council to the end that the entire glory of that resolution should be attributed to his master and that it mught be and his own wisdom and for such that been such as that contrary to the opmion of all he had brought about so great an enterprise which w s to do him honour at his own expense. The Thiggan imbas

Because it ceases not to assaul even the bet discipline min | -- ST ALGUARY De Ca & Dec 14 Urati n for Archans c H 3 Phatarel Lafe of Mara c c 8

sadors coming to comfort Archilconda the mother of Brasidas, upon the death of her son, and commending him to that height as to say he had not left his like behind him, she rejected this private and particular commendation to attribute it to the public "Tell me not that" said she. 'I know the city of Sparta has many citizens both greater and of greater worth than he' In the battle of Creey, the Prince of Wale, being then very voung had the vanguard committed to him the main stress of the buttle happened to be in that place, which made the lords who were with him, finding themselves overmatched send to King Edward to advance to their relief He inquired or the condition his son was in, and bound unswered that he was abre and on horseback "I should then do hun wrong," sud the king ' new to go and deprive him of the honour of winning this buttle he has so long and so bravely sustained what hazard soever he ruus, that shall be entirely his own," and accordingly would neither go nor send, knowing that if he went, it would be said all had been lost without his succour and that the honour of the victory would be wholly attributed to him "Semper emm quod postremum adjectum est ad rem totam videtur trixisse" 2 Many at Rome, thought and would usually say that the greatest of Suppo's acts were in part due to Lælins whose constant practice it was still to advance and support Scipio's grandeur and renown without any one of his own And Theopompus, King of Sparta to him who told him the republic could not misearry since he knew so well how to commund "The rither," answered he 'be, suse the people know so well how to obes "" As wemen succeeding to peeriges had notwithstanding their sex the privilege to attend and give their votes in the trill that appertained to the jurisdiction of piers, so the ecclesiastical pers notwithstanding their profession were obliged to attend our kings in their wars not only with their friends and servents. but in then own persons As the Bishop of Bringars did

Plat arch, Apothegms of the Laced momens, art. Brasales
 "For the last stroke to a business seems to effect performance of the whole across"—LWT, von. 45.
 Platter Instructions for Statespen, e. 7.

Idem, Apothegue of the Landemonrue, art Theopompus-

who he my wife Pinhy Augustase at the battle of Bouvness had a notable share in that actions he had not than, it is for him to paracopate in the first and given of that resource and blackly trade. He with his own hand reduced as veral of the enemy that thay has mercy whom he de livered to the first gentleman he meta-thier to kill or reserve them to quarter referring the whole execution to this other hand, and he had then wish regard to William Earl of Kindoure a loose he gaves up to Messero Foloma de Nesle William Barl of the world. It have push anised he would have been a continued to the control of the state of the control of the state of the world. It have push anised the model has were find a certain person of any time for the state of the state

CHAPTER XLII

OF THE INDUSTRIES AMONGST US

Promiser my somewhere that he does not find in greats and difference became the sat and beast as he does behaved, must and non-which he has no reference to the internal qualitations of the soul. And in tertual qualitations of the soul. And in tertual qualitations of the soul. And in tertual qualitations and proceedings to my deplement of his and some that I also who are via more of cool sense that I could without practice of the new via more of cool sense that I could without practice my finding and that there is more deference between the new and than that that the six between the soul and and that these is between the soul and and that these is between the soul and and that these is between the soul a man and such a man than these these is between the soul a man and such a man than these these is between the soul a man and such a man than these these is between the soul a man and such a man than these these is the soul as the soul and the

Heat war ware quied prostat

and that there are as many and unnumerable degrees of

Min de lean de Tillet Trojes 14/8 p 220 Mezers Hot de France 2 la the 15/55 The Brote Creation exercises Person

The hos ranch man one man surpass another -Terrisco

minds as there are cubits betwit this and herein. But as touching the estimate of men, his strange that, an estree excepted, no other creature is assemble by and its propqualities, we commend a horse for his strength and surrness of foot,

> Sie laudamus equim, farili em plirimi pilma Fervet, et exsultat ranco victoria circo," (

and not for his rich cupurson, a grephenid for his speed of heels not for his fine collar, a hawk for ner wing not for her gesses and bells. Why an his manner, do we not value a man for which properly his own? He his a great trum, a beautiful plake as much creek to mark thousand pounds a ven. all those are about him but not in him. You will not but a pg me apple if jour desipen a horse' you will see him stepped of his housing cloths, you will see him naked and upon to your cy., or if he be clothed as they amountly were word to present them to princes to sell, 'his only on the less unportant parts that you may not so much consider the Peauty of his colour or the bresidth of his crupper, as princepalls to examine his ligs, eves, and feet, which not the members of greatest use.

"Regulus his mos est una capus moreantii, opertes Impientit ne sa taces in taspe, decora Molli filita pede est, emistacui moles il hiantoni Quod publico clanes, bress quod caput, antia cervis 's

why, in giving your estimate of a man do you pinco him wrapped and mulfield up in clothes. He then discovers nothing to you have such parts as ue not in the least his own, and contests there is which alone one mix rightly indept of his value. This the parts of the label that you inquire into, not of the walkbard you would not perulyonture bid a farting for him, if you sax him stripped. You

^{1 &}quot;So no present the waith borne for whom many an applauding hand glows, and union exacts among the hertree should of the entero" -11 yr AL, yr 15" - Feneva, Ep. 87 - Feneva, Ep. 87 - 2" "When they are great follow has bornes, as the the custom,

Seneral, Ep. 89
 "When 'ans are' great folks but berses, as 'us the custom,
in their housings, they take care to impressive, closely, list a short
head, a lighterest, a broad hausely, and ample chest stand mon an
old beaten hoof to guilt the buyer "—Horner, Sar 1, 2, 86

300

are to judge him by himself and not by what he weeks, and as use of the amenda very pleasantly sun. Do you know why you regute him tall? For resion without he higher this prices. "The product is my part of the states. Mexime him without him states, let him by such he revenues and her titles, let him prevent himself in his shirt. Then examine if his body be sound and pupility extrem and disposed to perform the functions. What soul has he? It she heartful, cap this and happily provided of all her faculties. If she heartful, cap this and happily provided of an her faculties. If she heartful, cap this and happily provided of an her faculties. But he traine no band in the affinite four ske, without warking, that the highest her her her expressly the month or through the throat? It is he settled even and content? This is what is to be entained, and by that you can be the of the set of first per of the text of firsteness short man and man. It is

"Sympley will be unpersoned to the control of the c

such a man is five hundred cubits above hingdoms and duches, he is an absolute moment in and to himself

"Samens Pol' new hard fortunam spin,"

what icmins for him to covet or desire

"Nonce rideouts,
Nil shad sits notar am fur are nas ut quoi
Cospore se mucha dolos abst monte frustar,
Jucundo sensa, cara sensota metagas."

1

Seneca, Ep 76

⁵ "The was twen, who has consumed over humoff whom mether posetts not elected, not eleman stringlist, who has the strength and courage to rational bin appetities and the consideration of the result with massed "mind whell washed and even relationed likes smooth and perfect hall where adoling external even soon in "the consolidation" and perfect hall where adoling external even soon in "the strength" and provide the consolidation of the size of perfect for the size of the size of perfect for the size of the size

True, n. 2, 8;
"Do we not see that mark makers also no more than that fire from bodal; pure, he may evertee his mind agreeably, exempt from feer and accuse?"—LICRETICS, n. 16

Compare with such a one the common ribble of mainland, stupid and nee is parted service, metable, and continually floating with the tempest of vineus prissions, that tooks and tumbles the net or and five, and all depending upon others, and you will find a vertee to distruce that between the term of the such and you will find a vertee to distruce that the term, and the first or no account of it whereas, the considera parameter and a protection of the private man, a rick man and a poor there appears a rest dispurity, though they differ no more, as a man man as a than in their breechts.

In Three the Line was distinguished from his people after a very pleasant and expecial memore, it had a religion by limited a good all his swin and winch his subjects were not to just one to adors, which was Mersure, whilst, on the other hand, he sholaned to have aurthing to do with theirs. Mars Bacchas and Danas. And we thin are no other than juctures that make no essential discumbinde, for as rous exactors in a play tepresenting the justice of a disk or an emperor woon the stage, and immediately after rutin to their true and engund condition at valets and portiers so the emperor, whose point and listies so dazale you in publics.

"without et grander vanda eum luce emergela Auto meladuntus, terminque thalacente verti-Acadue, et Venera, sudorem everenta patet, "

do but peop behind the curtain, and so will see withing more than an ordinary man and peridrenture users contemptible than the mement of his subjects. "Alle beating introssin est etims bruteata felicities est," convidue irresolution, imbition qu'et, and envi agalare him as much as mother

> "Non chin gaze, neque consultare, Smentos et la tor maseros formiltes Mentos, et caras laqueata carcun Testa voluntes ""

^{1 or} Because he were great emerids right set in gold, during grean lastre, and the sea blue silken robe, were with their love 2—14 CECTES, p. 1123.
² of The lappiness. his within, the other is that a counterfact.

ieherty' -- SENICA, Ep. 117

"For not treasures, nor the comular heter, can remove the

Care and fear attack him even in the centre of his bat talions

Re veraque metus homanum curreque «consces Vec metining someties removum nece fera tela Au lacterque inter rege. rerumque potentes Versantur neone fulgorem reverentur ab auro

Do fever- gont and apoplexies spare him any more than one of us When old age hangs heavy upon his shoulders can the seemen of his guard ease him of the burden When he is astounded with the apprehension of death can the centlemen of his bedchamber comfort and assure him? When realousy or any other caprice swims in his brain can our compliments and ceremonies restore him to his good humour. The canor's embroidered with pearl and gold he has under has no virtue against a violent fit of the cohe

Are callede estina decedent corpore febres Tertilitus et in partone petroque cubenti Jactures quem a plebena in veste cubradum est "

The flatterers of Alexander the Great possessed him that he was the son of Jupiter, but being one day wounded and oh erving the blood stream from his wound What say you now my masters said be as not this blood of a crimison colour and purely human? This is not of the complexion of that which Homer makes to issue from the wounded gods " The part Hermodorus had written a poem in honour of Anteronus wherein he called him the son of the sun He who has the emptying of my close stool said Antigonus Knows to the contrary " He is hour a man at

nn erable tumult, of the mand nor cares that fix about galled century - Horser Od n 16 9 The feur and parriang cares of men fear not the clash of arms nor points of durits and our gle boldly with great lange and potentates and re-peet not their purple and glittering gold -

LEPPTIUS 11 47 Fevers quit a mun no somer because he is stretched on a couch of rich tapestry them is he be an a coarse blanket — Idem 11 34

^{*} Pluturch Apotherm art Mexander * Idem 16 d. art Antagonus

best, and if he be deformed or ill qualified from his birth, the empire of the universe cannot set him to rights.

" Paell r Hune rapuset, quidquid e il avent lue, rosa fint."2

what of all that if he be a fool? even pleasure and good fortune are not relieved without vigour and understanding

"Hee perinde sunt at illus amant qui ex possidet Qui uti seit, ei hono illi, qui non utitur recte, in ila .

Whatever the benefits of fortune are, they yet rights ? pulate fit to a lish them "Tie fruition and not possesson, that renders us haren

" Aon donus et fundus non arre servere, et aura Leroto domini deducit cornere febres. Non atomo curas. Valent posse per quortet Qui comportates relus bene comitsi uti Our capit and material privatellium see dome- and rebt hopen racty tabul i. tomente pelagmen .

He is a sot, his taste is pulled and flat, he no more emore what he has then one that has a cold 1- h-hes the finour of conners or than a horse is seasible of his rich convision Plato 18 in the right when he tells us that he ilth, beauty, vigent, and rales and all the other things called goods, are equally evil to the unjust as good to the just and the evil on the contrary the same And therefore where the hods and the mind are in disorder to what use serre these external conveniences considering that the least prick with a pin, or the least presson of the soul is sufficient to deprive one of the pleasure of being sale monarch of the world At the first twich of the gout at signifies much to be called Su and Your Majesty,

[&]quot;What though gul- curs hou off though a herever he store, there spring up a me " -Presue Set it &

[&]quot;Thurs an as are the out of their possors, good it well used all named - frience than 1 3, 3 " The not lands or heaps of gold and wher that can beauth i very from the body of the sick owner or care, from he mind The power or most be sound and health a be would live the true techestion of his wealth Tolum who remetons or timoren. he house and land are as a picture to a ideal man or a some station to a court man -Hor w. Fp.1 2, Fr

To a et arrento conflatue tota, et auro "

102

do be not fir et his palace and grandeurs. It he be no ry an his being a prince leep him from looking red and I olin jale and granding his teeth like a maxima New if he le a man of parts and of right nature royally adds were little to his hopmess.

Divitiv perennt regales addere major

he di ectus its nothing but counterfect and guller. Nar perhaps he would be of King Selecus opinion that he who knew the weacht of a suptre would not stoop to pick a up if he saw it have before him so great and painful are the dutie—incumbent upon a good king. A farure liv is on hard a matter to govern ourselves—and as to dominion that seems so charming the frailty of human judgment and the difficulty of choice in thuses that are new and doubtful considered. I am very much of opinion that its far more easy and pleasant to follow than to lead and that it is a treat settlement and satisfaction of mind to have only one path to wilk in and to have none to answer for lust a man self.

Lt same multo jam at parere quiet m Qu'un regere imperio rea velle

To which we may add that warns of Cyrus that no may was fit to rule but he who m he own worth who, of greater value than the e he was to severa but Kang Hiero in Xonophon awas further that in the fraction over of pleasure it eight they are in a worse condition than private mea foresmuch as the operaturbuse and facility they have of commanding those things at wall takes off from the debubt that or harry folks enjoy

A ma. o gold and silver —Translates 1.2 "0
If your tomach 1 cound your langer and feet in good o der
you need no regal riches to make you happy —Hop you E_I

Pintarch Is a State chould meddle with Affair or State c. 12. The much better calmly to obe; than we heterothe, —LLOPE Title v. 1126 " Propose most, naminaque pateirs in toda nobje Vertium (4, stom also dales ut est 2 acet "1

Can we think that the surging loves of the choic risks are great delegably in meases if the starker mather renders it frouble organ and redsous to them. I have, lattle, manager, and and redsous to them. I have, lattle, manager to see, them, but having so but and yee, we'll down to see, them, but has mye been freepo with all such cutsertone ments, the sixth of them cross that and measel. Now do moving an much delegable those who wades concerns prattice of the upon I fix who will not give himself, the sum to be threely so in over an and the true pleasure of dimking. I'm to the sixth of the control of the upon I fix who will not the upon a dark that there we not see that quarters drive the proper its insertice, an degramage them quality, while to deprece them solves and to shoop to the pool and order up n'y of the ring of the means not of them propile.

"Th mangue gent a principalita trees, Mand eque para a sul la principalita Cana, mice aulieus el testro, Solitaria expliciture frontem."

Nothing as of distasterial and degging a schoulding. What ampetite would not be besself at the extinct knothed notion distances as the grand eight in the object of the interfect, what firming no time of epot field he reserve to himself, a be note, want hardward strong eatherst weight thousand fallowness? And bessels all the I floor, that the histen of grandeur norms with a so halfe distant horse and unusuances upon the approximation of the too open for the properties and its too open for the control prover groups of the not concert thus errors more what is only registed undexaction in as, the proplem different with the control prover groups of the not concert thus errors more what is only registed undexaction in as, the proplem different brand with the attention of the concert thus errors more what is only registed undexaction in as, the proplem diese found with the attention of the concert thus the proplem dieses found with the attention of the day.

^{&#}x27; Tave that is listb - and too menh becomes near-once, is imped ments are nancous to the demanh "Only, line, in 10.27

The rich and great one often pleased with veriety and replan supers in a pear catage, where there are neither tapesty has been account "—
However of an 29, 13, which has distributed for prescriber."—

TBOOK I

and best les their proclevity to vice are upt to hold that it is a bit beining of pleasure to them to insult over and to trainfle upon public of servances. Plato indeed in his

Gornas defines a tyrant to be one who in a city has beence to do whatever his own will leads him to do and by reason of this impunity the display and publication of their tires do oftimes more muchef than the vice itself Breit one fears to be pried into and overlooked but princes are so even to their very gestures looks and thoughts the people concerving they have right and title to be judges of them besides that the blemishes of the great naturally appear greater by reason of the emmente and lustre of the place where they are seated and that a mole or a wartappears greater in them than a mide gash in others. And this is the reason why the poets feren the amours of Jupiter to be performed in the disguises of so many borrowed shapes and that amongst the many amorous practices they lay to his charge there is only one as I remember where he appears in his own majests and grandeur But let us return to Hiero who further complains of the

monveniences be found in his royalty in that he could not look abroad and travel the world at liberty being as it were a prisoner in the bounds and hings of his own dominion and that in all his actions he was evermore surrounded with an importinate crowd. And in truth to see our lines set all alone at table envaroned with so many people pratus; about them and so many strangers staring upon them as they always are I have often been moved rather to pity than to enry their conduion King Alfonso was wont to say that in this asses were in a better condition than Lings their masters permitting them to feed at their own ease and pleasure a favour that Lungs cannot obtain of their servants. And it has never come into my fancy that it could be of any great benefit to the life of a man of sense to have twenty people prating about him when he is at stool, or that the services of a man of ten thousand hyres a year or that has taken Casale or defended Siena should be either more commodious or more acceptable to him than these of a good groom of the chamber who un lesstands his place. The advantages of covereignty are in a manner but imaginary every degree of fortune has in

207

at some amage of paracountity. Great ralls all the lords of France having free transfer, within then own demesters. routclets or petty Lines, and in truth the name of sire excepted, they go pretty for towards langulan for do but lock arto the promos remote free want, as Britians, for example take notice of the train, the rasials the officers the employments, service coremony, and state of a loud who lives returd from court in his own house, amongst his own tenants and servants, and observe with it, the flight of his murantion, there is nothing more rotal, he hears talk of his printer once a year, is of a king of Persil without taking any further recognition of lum, than he some remote fundred his secretar, I care in some tin it record And, to smak the truth, our laws are cast enough, so our that a genthman of France scarce feels the newlet of sovereignty pinch his shoulders above twice in his life Real and effectual subjection only concerns such amonds us as voluntarily thrust tour needs under the vole and The design to mt wealth and base us in sail services for a man that loses his own breade and our govern his house without falling by the wars with his mughl onis or engaging in smits of law is as tree is a duke of Vanice "Pincos servitus pluies servitutem tenent "1

But that which Brero is most concerned at is, that he finds humselt stroop d of all fre addap, deported of all mutual society wherein the true and must perfect fruition of human his consists. For what it camons or affection and coodwill can I extract from hear that own me, whatier he will or no, all that he is able to dor Can I form mily assurance of his real respect to me, from his humble nat of speaking and submissive behaviour when these are coremonna it is not in his chases to deav? The honour viryene from these that fear us, is not honour, those respects are paid to resulty and not to me

"May many has regan bonum est, Qued freis domini contur popular au Quant is tre, tam had up

i "Secretude enchans fee, but mean cothers then elves to servicide"—Sakyru En 22
"The 16 grave i b nebt of kings, that their subjects are bound whalever they my or do, not each to subject but also to prove it "Chine, Thysin, a 1, 4

D. Inst with the welled and the good king he that is hard and he that is beloved have the one a much r even e parl him as the o her. My predecessor was and my u r hall be erved with the same ceremony and tate. It my subjects do me no harm this no evidence any , soi affer on why should I look upon it as such

rem 1 : n t m hear pearer o do st if they would to one fell ve me or of ev, my commands up on the account t any friend-hip betweet him and me there can be no a ntracture of from Lhip where there is so little relation and a tre-pondeure in swe her ht has put me out at the familiarity of an I intelligence with men there is too "reat digenty and disproportion be wast us They follow me eith r upon the account of decenes or custom or rather my f roup than me to myrea - their own All they say o me or d for me a lut ontward point appearance their liberty bein on all parts nestrained by the great power and suthority I have over them I see nothing about me bu who is in collection at a second

The Emperor Julian being one lay applauled by hi courtier for his exact justice. I should be proud of the ray es said he hid they come from per on that dur-ondemn or happrove the contrary in ea e I should do All the r al a tranta to of prince- are common to

hem with min o meaner condition (to for the ... od to mount win ad hor and heed upon aintroval that have n other also nor therappetite than we the shall the arm heme from ra hal us of no letter t more than if at we al us there erevo position defind the refrom the rain nur the stm

Dorlet an who were a rown a fortunat and reserve resigned to or tire o the flots of a private life we time aft r the new its of pulle if re r quipm that he hould rea sum his charge he m I maw r .

I who cathe to e urt ! m to st You would not off r Ib t personade me t the hall vot set the fi rieres h ir I have rient d n my orcharl mi ile a m long I have wa a my carl r

In Anacharsts' opinion the happest state of government would be where, all other things being equal, precedency should be measured out by the virtues, and repulses by the vices of men.

When King Purrhus prepared for his expedition into that, his wise comession Cyness, to make him sensible of the vanity of his ambition. "Well, sin," said he, "to what end do you make all this mighty preparation?" "Do make my self muster of Italy," rapided the lung. "And what after that is done?" said Cyne is. 'I will pass over into Goul and Sp. m.' said the other. And what then "" and the other hand what the property of the said Cyne is. 'I will have brought the whole world to my subjection I will said done and rose content of my own case." "For God sale, sir," ciphed Cyners, "tell me what hunders that you may not, if you plone, be now in the condition on syele, of "Will do you not now at this metant, settle you self in the stele you make now as a sun at, and space all the labour and hazard you interpose."

"Numrum, quin non bene norst, quir esset habendi Emis, et ominno quord cresent tera voluptas ""

I will conclude with an old versicle, that I think very apt to the purpose "Mores cunque ou flugunt fortunem"."

CHAPTER XLIII

OF SUMPTUARY LAWS

The way by which our laws attempt to regulate idle and viin expenses in ment and clothes, seems to be quite con-

Plat web, Burquet of the Seven Sages, c 13

ldem, Pyrrius c 7

"Truly because they do not know what is the proper limit of acquisition, and how for rid pleasure extends—LLCRETILS (14)

" "I very town frames his own tentume -Con verite Neros,

trary to the end designed. The true way would be to ho et in men a contempt of sills and gold as vain trive I used us less whereas we anoment to them the b pour- and enhance the value of such things which are is a very improper way to create a disgust. For to nact that none but princes shall eat turbot shall wear velvet or gold larg and interdict these things to the people what is it but to bring them into a greater esteem and to set everyone more agos to eal and wear them. Let kings leave off these ensugns of grandeur they have other enough beades the excesses are more excusable in inf other than a prince. We may learn by the example of several nation. letter ways of exterior distinction of quality (which truly I concesse to be very requisite in a state) enough without to-tering to this purpose such corruption and manifest inconvenience. This strange how suddenly and with how much ease eastern in the e-indifferent thing establishes itself and becomes authority. We had wares worn cloth a year in compliance with the court for the mourning of Henry II. but that salks were already grown m o such contempt with every one that a man so clad was pre-ently concluded a catazen wills were divided betweet the physicans and surgeons and though all other people almost went in the same habit there was notwith standing in one thing or other sufficient distinction of the several conditions of men Hon suddenly do greats charnors and linea doublets become the fashion in our armie whilst all neatures and richness of habit fall into contempt Let king, but lend the dance and bean to lerve off this expense and in a month the bosiness will be done throughout the langdom without edict or ordinance ne shall all follow It should be rather proclaimed on the contrary that no one should wear scarlet or goldsmiths work but courtezans and (unddies.

Zeleucus with the like investion reclaimed the corrupted manners of the Jaconsis. He laws were that no first woman choice he allowed any sares than one mad to follow her tailes, she was drush, nor was to stroat of the cut be melt were peeds of gold about her or your

Drodges Scala va 90

positivite that image everpted, no man was to were a gold ring nor be seen in one of those effermate robes were in the city of Michelum. By which inflamous exceptions, he discreased diverted his citizens itom superfluince and permenous pleviouse, and it was a project of great withit to attract mea by honour and ambition to their duty and obelience.

Our lines can do what they please in such external reformations, their own inclination stands in this case for 1 liw "quicquid principes factuat, præciper, videntig" Whatever is done at court passes for a rule through the the test of France. Let the courtiers fall out with these abominable breeches, that discover so much of those parts should be concealed, these great bellied doublets that make us look like I know not what, and are so unfit to admit of arms, these long effermante locks of hair this toolish custom of kie me what we present to our equals and our limids in saluting them a ceremon, in former times only due to princes. Let them not permit that a gentleman shill appear in place of re-pect without his sword, un-buttoned and unitussed, as though he came from the house of office, and that contrary to the custom of our torefathers and the particular privilege of the nobles of this kingdom, we stand a long time bare to them in what place soover, and the same to a hundred others so mony trercolets and quartelets of kings we have got nowadays and also other the like mnovations and degenerate customs they will see them all presently vanish and cried down These are, 'tis true, but superficial errors, but they are of all angury and enough to inform us that the whole fabric is crizy and tottering when we see the rougheast of our walls to cleave and split.

walls to device and spat.

Pixto on his Lives esteems nothing of more pestificrous consequence to his cit than to give young men the liberty of introducing up, change in their halds, sestimes, dances some and coercives, from one form to mother, shifting from this to that, hunting after novelines, and applications to the intentors, by which me in minimes are corrupted and

[&]quot;What princes themselves do, they seem to enjoin to others.
—QUINTIL Dictarn, 3

the old institutions come to be primeried and despited in all three series only in those that are evil a change it to be ferred even the change of serious winds yield and himmoris. And himmoris have been their true credit but such to which God has given so long a continuation that one knows their beginning or that there ever wis any other.

CHAPTER XLIV

OF SLEEP

Pusson directs that we should always go the same way but not always at the same pace. And consequently though a vive man questiont so much to give the tem to human passions as to let him deviate from the right pull he may noty that and my without projudge to his duty leave it to them to hasten or to shaken his spied and not fix himself like a motionless and inservible Colossus Could virtue it elf put on fiesh and blood I behave the pulse would beat factor going on to an assault than in gome to dinner that is to say there is a necessary the should heat and he moved upon this account taken notice as of an extraordinary thang of some great men who in the highest enterprises and most important affairs have kept themselves in so settled and screne a calm a no at all to bresk their sleep. Alexander the Great on the d v assemed for that furious battle betweet 1 mm and Darius dep to profoundly and so long in the morning that Parmeno was forced to enter his chamber and coming to he bedside to call him several times by his name the time to go to fight compelling him so to do The Emperor Otho having put on a resolution to kill him self that mucht after having settled his domestic affair divided his mon vannongst his servants and set a good edge upon a sword he had made choice of for the purpose and nov staving only to be satisfied whether all his friends had retired in safety he fell unto so sound a sleep that the gentlemen of his chamber heard has snore. The death of

CHAP ZEIV]

this emperor has in it encumstances paralleling that of the great Cato, and particularly this just related for Cato being ready to despatch himself, whilst he only stayed his hand in expectation of the return of a messenger he had sent to bring him news whether the senators he lad sent away were put out from the port of Utica, he fell into so sound a sleep, that they heard him snore in the next room, and the man whom he had sent to the port, having awakened him to let him know that the tempestnous weather had hindered the senators from putting to sen, he despatched away mother messenger, and composing again himself in the bed, settled to skep, and slept till by the return of the last messenger he had certain intelligence they were gone 1 We may here further compare han with Alexander in the great and dangerous storm that threatened him by the sechtion of the tribune Metellus who, attempting to publish a decree for the calling in of Pompes with his army into the city, at the time of Catiline's conspirary, was only and that signtly opposed by Cato, so that very sharp language and bitter memaces passed betwart them in the senate about that affan , but it was the next day in the forenoon that the controversy was to be decided, where Metellus, besides the favour of the people, and of Cresar-at that time of Pomper's faction-was to appear accommunied with a ribble of claves and gladuators, and Cute only fortified with his own conrige and constitucy, so that his relations, domestics and many virtuous people of his friends were in great apprehensions for him, and to that degree that some there were who presed over the whole night without sleep eating, or drinking for the danger they saw hum running into, his wife and risters did nothing but weep and torment themselves in his house, whereas he on the contrary, comforted every one and after having supped after he usual manner, went to bed, and slept profoundly till morning, when one of his fellowtribunes roused him to go to the encounter The knowledge we have of the greatness of this min's courage by the rest of his life may warrant us certainly to judge that his muliference proceeded from a soul so much elevited

Plutarch, Lafe of Cate of Utica, c. 19

OF STEED above such academis, that he disdamed to let it take any more hold of his fance then any ordinary incident.

Гвоок 1

314

In the naval engagement that Augustus won of Sextus Pompetus in Sicily, just as they were to been the fight. he was so fast releep that his friends were connelled to wake him to give the signal of bittle and this was it that give Mark Antony afterwards occusion to reproach him that he had not the courage so much as with open eves to behold the order of his own squidrons, and not to have dured to present himself before the soldiers, fill first Agrippe had brought him news of the victors obtained But as to the young Marins, who did much worse (for the day of his last battle against Sylla, after he had marshalled his army and given the word and signal of battle, he laid him down under the shade of a tree to repose himself, and fell so fast asleep that the rout and flight of his men could hardly waken him, he having seen nothing of the fight), he is said to have been at that time so extremely spent and worn out with Inhone and want of sleep, that nature could hold out no longer Now, upon what has been said, the physicians may determine whether sleep be so necessary that our lives depend upon at for we read that King Persons of Macedon, being prisoner at Rome was killed by being lept from sleep, but Phin instances such as have lived long without sleep Herodetus speaks of nations where the men sleep and wake by half-years And they who write the life of the sage Emmendes, affirm that he elept seven-and-fifty years together

CHAPTER XLV

OF THE BATTLE OF DREUX

Our battle of Dreux' is remarkable for several extraordinary incidents, but such as have no great kindness

Eist des Français, vol xvin u \$54

December 19, 1562, 12 which the Cathobes under the command of the Due de Guise and the Constable de Montmoreney, defeated the Protestants commanded by the Prince de Conde. See Sismondi,

for M de Guise nor much favour his reputation, ire willing to have him thought to blume, and that his maling a half and delaying time with the forces he commanded, whilst the Constable, who was general of the army, was racked through and through with the enemy's aitillers, his battalion routed, and humself taken prisoner, is not to be excused, and that he had much better have inn the hazard of charging the enemy in flank, than strying for the advantage of falling in upon the rear, to suffer so great and so important a loss. But, besides what the event demoustrated, he who will consider it without passion or prejudice will easily be induced to confess that the aim and design not of a captam only, but of every private soldier, ought to regard the victory in general, and that no particultr occurrences, how nearly soever they may concern his own interest, should divert him from that pursuit Philopomen,' m an encounter with Machinidas, having sent before a good strong party of his archers and shingers to begin the skirinish and these being routed and hoth puisued by the enemy, who, pushing on the fortune of their arms and in that pursuit passing by the battalion where Philopomen was though his soldiers were impatient to full on, he did not think fit to stir from his post nor to present himself to the enemy to relieve his men, but having suffered these to be thused and cut in pieces before his fice, charged in upon the enemy's foot when he saw them left unprotected by the horse, and notwithstanding that they were Lundemonius, yet taking them in the nick, when thinking themselves a cure of the victory they began to disorder their ranks, he did this business with great incility, and then put himself in pursuit of Machimdas Which case is very like that of Monsieur de Guise

In that bloods buttle betweet Agesilous and the Bostians which Xenophon, who was present at it reports to be the sharpest that he had ever seen, Agesdaus waved the advantage that fortune presented hum, to let the Boson in buttalions pass by and then to charge them in the rear how certain soever he might make himself of the actors, sudging it would rather be an effect of conduct than

Pluttech in vita, c. 6 Quoted by Pluttech, Life of Agestians

ralour to proceed that way and therefore to show his prove a rather chose with a narrellows around congrege to charte them in the front, but he was well bearen and well counded for his prins and constrained at her to discusse himself and to take the course he had at first angle sted open used in take the course he had at first angle sted open used his battlain to gree was to this to creat of Doutanes and they being passed by, falsing notice that they marked in disorder, his men who thought them white out of dames, he pursued and changed them in flank wit could not so perenal as to bring it to so general a rount but that their leasurely retreated still facing about upon burn till they had retred to safety

CHAPTER MANIA

OF VANCES

What variety of herbs seever are shufiled together in the dish yet the whole mais is smallowed up under our name of a sallet. In his manner under the consideration of names. I will make a hodge podge of divers, articles.

Every nation has certain names that I know not why are taken in no seed error as with as John William Benedict. In the genealory of prince at a there earn to be certain names fatailly affected as the Proleimes of Egypt the Hennes in Ecaded the Chairle es in France the Baldwans in Flanders and the Williams of our anient Aquitatine from whence its said the name of Guyenne has its derivation, 'which would seem far fatched were there not as crude derivations in Plato hunsel.

Item is a frivolous thing in itself but necertheless worthy to be recorded for the strangeness of it that is written by an eventure. That Henry Dake of Normanda' son of Henry LL. Ains of England making a great feet' in France the corporate of nobility and centry were so

¹ loungeries, i.e old designation or the country-L loungings La Grienne.

grett, that being, for sprets sake, divided into tioops, according to their names, in the first troop, which consisted of Wilbrins, these were found an hundred and ten kinghts atting at the table of that rime, without reckoning the odinary gentlemen and servants

It is as pleasant to distinguish the tables by the names of the guests, as it was in the Emperor Geta, to distinguish the several courses of his most by the first letters of the ments themselves, so that those that began with B, were served up together, as brawn, beef, bream, bustards, beccaficos, and so of the others Item there is a saying, that it is a good thing to have a good name, that is to say, credit and a good repute but, besides this, it is really convenient to have a well-sounding name such as is easy of pronunciation and easy to be remembered, by reason that kings and other great persons do by that meins the more easily know and the more hardly forget us, and undeed, of our own servants we more frequently call and employ those whose names are most reads upon the tongue I myself have seen Henry II, when he could not for his heart lat of a gentleman's name of our country of Gascony, and moreover, was fain to call one of the queen's made of honour, by the general name of her race, her own family name being so difficult to pronounce or remember. And Socrates thinks it worths a father's cure to give his names to his children Item, 'tis said, that the foundation of Notre Dame la

Hem, 'ts and, that the foundation of Nötre Dane in Grande, at Pottiers, food its somenal from hones that a debatched young fellow formerly living in that place, bring got to bur a weeds, and, at her first coming in, aching her name, and being suscered that it was Mary, lie fat limited is suddenly darted through with the awa of rigigon and the reverses to that seed asme of the Bissest Virgin, that he not only mand so contained the towards of the life, and that in consideration of this named, there was created upon the place where this young nam's, house stood, first a chapel deducted to our Lady and afterwards the church that we are see studing there. This yould not not succeed that the consideration of the sound afterwards the church that we are see studing there. membrated itself merely by the senses. Pythingoras being in company with some wild soung fellows, and perceiving that, in ted with the feest, they completed to go violet an honest house, commanded the singing weigh to alter her wanton any, and by a solemn, grave, and spondau music, gently enchanted and lade along their ardour?

Item, will not posterity say that our modern reformation has been wonderfully delwate and exact, in having not only combatted errors and vices, and filled the world with devotion, humility, obedience, peace, and all sorts of virtue, but in having proceeded so far as to quarrel with our ancient biptismal names of Charles, Louis, Francis to fill the world with Methuselahs, Erekiels, and Malachis, names of a more spiritual sound? A gentleman, a neighbour of mine, a great admirer of antiquity, and who was always extelling the excellences of former times in comparison with this present age of ours, did not, amongst the rest, forget to dwell upon the loft; and magnificent sound of the gentlemen's names of those days. Don Grumedan, Ouedregan, Agesilan, which but to hear named he conceived to denote other kind of men than Pierre, Guillot, and Machel

Here, I am mightly pleased with Jacques Amyof for loaving, throughout a whole French oration, the Latin channe, throughout a whole French oration, the Latin names entire, without varying and garbling them to give them a Trends cadence I is seemed a little harsh and rough at first. but already custom, by the authority of law Plutarch, has overcome that novelby I have often winded that such as write hastones in Latin would leave our names as they find them and se they way, for in a thing Vudeman's tust V silementanus, and metamorphosing names to make them sut better with the Greek or Jotin, we know not where we are, and with the persons of the men lose the benefit of the story.

the centent of the story.

To conclude 'tis a sourcy outdom and of very ill consequence that we have in our langdom of France to call every one by the mante of first manon or suggestry, '53 the thing in the world that the most prejudices and confounds families and decosest A younger brother of a

Sextus Empureus, Advers Mathem book vi

LLAIK AVH.)

good family, having a manor left hun by his father, by the name of which he has been known and honoured, cannot handsomely leave it, ten years after his decease it falls into the hands of a stranger, who does the same do but judge whereabouts we shall be concerning the knowledge of these men We need look no further for examples than our own rotal family, where every partition creates a new sirnaine, whilst, in the meantime, the original of the family is totally lost. There is so great liberty taken in these mutations, that I have not in my time seen any one idvanced by fortune to any extraordinary condition who has not presently had gene dogical titles added to him, new and unknown to his father and who has not been inoculated into some illustrious stem by good-luck, and the obscurest families are the most and for falsification. How many contlemen have we in France who by their own account are of royal extraction imere. I thunk, than who will confess they are not Was it not a pleasant passage of a friend of mine There were several gentlemen assembled together about the dispute of one seigneur with another, which other had, in truth some pre-eminence of titles and allunces above the ordinary gentry Upon the debate of this preweative, every one to make himself equal to him, alleged this one extraction that another, the the near re-unblance of name, that, of arms, another an old worm eaten putent, the very least of them was great-grandchild to some foreign king. When they came to sit down to dinner, my friend instead of taking his place amongst them returng with most profound cong's entrested the company to crouse him for having litherto hied with them at the sauct rate of a companion, but being non better informed of their quality he would begin to pay them the respect due to their birth and grandeur and that it would all become him to sit down among so many princes, ending this farce with a thousand regreathes 'Lt us in God's Lame satisty our-lives with what our fithers were contented with, with what we are We are great enough, if we rightly understand how to mustam it. Let us not discoun the fortune and condition of our meesters and let us lis aside these ridiculous pretences that ear never be wanting to any one that has the mapadence to allege them "

Arms have no more security than simames. I bear azure powdered with trefoils or, with a lion s piw of the same armed gules in fesse. What privilege has this to continue particularly in my house. A son in law will transport it into another family or some paltry purchaser will make them his first arms There is nothing wherein there is more change and confusion

But this consideration leads me perforce into another subject Let us pry a little narrowly into and in God s name eximine upon what found ition we erect this glory and reputation for which the world is turned topsy turvi wherein do we place this renown that we hant after with o much pains. It is in the end, Peter or William that carries it, takes it into his possession and whom it only concerns O what a valuant faculty is hope that in a mortal subject and in a moment makes nothing of usurpmorats surject and in a monetal makes nothing or usurg-ing infinity manenestiv electrity and of supplying its masters indigence at its pleasure with all things he can imagine or desire! Nature has given us this passion for a pretty toy to play withal And this Peter or William what is it but a sound when all is done on three or four dashes with a nen so easy to be varied that I would fain know to whom is to be attributed the glory of so man; victories, to Guesquin to Glesquin or to Guerquin " and yet there would be something of greater moment in the case than in Lucian that Sigma should serve Tau with a process. for

Non levia aut ludiera petuntur

the chase is there in very good carnest—the question is which of these letters is to be rewarded for so many steges battles wounds imprisonments and services done to the

crown of France ly this famous constable? Nu holas Denisot's never concerned himself further than

* Painter and poet burn at Viana 1:15

t The actual name as as in Fronsart Du Gueschin though the old verter, veriously call him Guergum. Du Guerche Du Gayaquin Du Guergum Guergmanis Guerchinus Guergumas &c Ind ment of the Your

They and at no shelpt or trivial rewards - Ered vi 76"

the letters of his name, of which he has altered the whole contexture to build up by anagram the Count d'Alsmois, whom he has handsomely endowed with the glory of his poetry and painting The historian Suctomis' was satished with only the meaning of his name, which made him cashier his futher's sunume, Lems, to leave Tranquillus successor to the reputation of his writings. Who would beheve that Captain Bayard' should have no honour but what he derives from the deeds of Peter Terrul, and that Automo Iscalia' should suffer himself to his face to be robbed of the honour of so many navigations and commands at sea and land by Captain Paulin and the Baron de la Gaide? Secondly, these are dashes of the nen common to a thousand people How many are there, in every family, of the same name and suname and how many more in several families, ages, and countries? History tells us of three of the name of Socrates, of five Platos, of eight Aristotles, of seven Xenophons of twenty Demetriuses, und of twenty Theodores, and how many more she was not acquainted with we may imagine. Who hinders my grount from cilling himself Pompey the Great? But after all what virtue, what pathority, or what secret springs are there that fix upon my deceased groom, or the other Pompey, who had his head out off in Egypt this glorious icnown, and these so much honoured flourishes of the pen so us to be of any advantage to them?

"Id emercin of manes credis curare sepulto.

What sense have the two companions in greatest esteem

1 Lafe of Otho © 10 2 Pierre du Terral, Chevalier de Bavard

CHAP XLVI

1 " Doyon beheve the dead re and such things " - Eneid, it "#

³ Pierre du Turud, Clacaber de Banard ³ Antonio Is, sin or-elled Paulai, from the place of int birth, a town in the Alba,cov, and who is called in De Thom's Eirbors, Librium's Espaines Adds agares and offerer Ad incurs.) Fourner Guide. He took the mans of De is Cwife from a coppara of they mans, who pears, one lay through Poulais with a compount of including the Company of the Company of the Company of the mans, and the Company of the Company of the Company of the man domainst in the sected capacity on and Sudah is bad, as greated of the guillets, and seador to the Porte wal to Engine coloquium in Tennouser Momens et Hilbertons. Via.

amongst men, Epaminouday, of this fine verse that has been so many ages current in his praise

Consthus nostras laus est attrita Laconum: 4

or Africanus, of this other.

' A sole concute, supra Moote Paludes Nemo est qui fretis me aquiparare queat "

Survivors indeed tickle themselves with those fine phrases, and by them mested to pealouse and desire, inconsiderately and according to their own fancy, attribute to the dead this their own feeling vainly flattering themselves that they shall one day in turn be capable of the same character However.

> · Ad boy <e Romanus, Grantsque et Barbarus indeperator Erest, course discriminis atque laboris Inde habuit tanto major tame site est guam Turinto- 3

CHAPTER XLVII

OF THE DACERTAINTY OF OUR JEDGMENT

Well says this verse -

E-im et -Ate toppe lifte per bele.

"The plore of the Spartane is extinguished by my counsel. '-CICERO Tusa Unas V 17

. From where the san uses over the Palus Vivotis to where it cets, there is no one whose acts can compare with more -Ideas ibid. " "For these the Roman, the Greek, the Eurhaman communder hath aron ed himself hath modergone danger and toil to much

greater is the thirst for muse than the thirst for virtue -- ILAFVAL "There is everywhere enough liberty of arguing both for and

against, on both sales - Ilad, xx. 249

For example -

"Vince Annibal", e non soppe usar pos Ben la vittono a su a ventura."

Such as would suppose the argument, and condemn the oversight of our heals is in not pushing home the viety at Monontium, or easies the Eng of Syan of not known; how to make he heat us of the advantage he had quantum at St. Quentum, roan conclude these occupillation proceed from a soul already doubt with success or from a part which being full and overgought with this becuming of good fortime, had lest the appetite of adding, to it already harmon agreement of the state of the appetite of adding, to it already harmon good to do to diggest what it had taken in the has he arms full. and can entire no more un-worther of the benefit fortune has conferred upon him and the add unitage he had partition has hands for what thinks hope in there that less will dare at match time. What hope is there that less will dare at match time to attack as one are remained and recomposed and arrived annew when are not required and recomposed and arrived annew them.

"Punt fortung calet, dute confect comme terror "

But with I, what betwee opportunity can be expect than that he has hea? "The not here, we us known, where the most his guan the pure, ter-so long as the execut so not, the gymne is now to begin and that we not to be called a victory that pairs not an ead for he ar. In the concounter where Carry but the worst, near the sits of Ozraum he reproduced Pompey's soldiers, that he had been lost had there given the known how to overcome, "I not after wide clawed him in a very different fashion when it came to his

But why may not a man also argue, on the contrary, that

¹ Hunnibal conquered but knew not how to make the best use at his victoric. —Petit area, Son 82.

* August 10, 15-4.

[&]quot; Whilst porture on the heat, and terror seres upon all the enemy "-LPCV vii 714

Pintarel 1 h & Coan e 11

it is the effect of a pregnitions and institute spirit not to know how to bound and restant its covering, that it is to abuse the finious of God to exceed the measure. He has presented them and that again to those a mass as into danger after a vectors obtained as again to expose himself to the mercy of fortune that it is one of the greatest discretions in the rule of war not to drive an event to descrive. Sith and Marine in the sound wit havin, defected the Marinest seeing it is lody of reserve that prompted by legars as command the campel butter to dark maps there is no Marinest as common to fine the product the control of the

l'ancitus hand graits jugulo q P protocat bostem 2

This was it that made Pharax withhold the King of Lace demon who had won a brittle against the distinctions from going to charge a thousand Argana who had sesqued in an entire bod's from the defect but rather let them steal off it hiers' that he might not executer valour wheteld and ensuged by mischance. Clodomir King of Aquatano after his victory pursuing foon lewar King of Enguadre besten and miking off as first as he could for safety compelled him to free about and make head whereigh sho sixth are deprived him of the fruit of his conquest for he there lost his hig

In like manner of a man were to choose whether he would have his soldiers nightly and sumptiously accounted on armed only for the necessity of the matter in hand this argument would stop in to favour the first of which

394

Furaged recensive bias deepest -PORTRUE I ATPO Declara He 10 pre-cuts humself to the fee solls it white dear --LUCUS to 200

[&]quot;D odorus Stenius, va. 25

opunon was Sertorius, Philopemen, Brutus, Casar, and others, that it is to a soldier an enflaming of conrage and a spur to glory to see himself in brave affire, and withal a motive to be more obstinate in fight having his arms which are in a manner his estate and whole inheritance, to defend, which is the reason, says Xenophon, why those of Asia carried their wives and conculuies, with their choicest jewels and greatest wealth, along with them to the wars. But then these arguments would be as ready to stand up for the other side, that a general ought rather to lessen in his men their solicitude of preserving themselves than to increase it, that he such means they will be in a double fear of hazarding their persons, as it will be a double temptation to the enemy to beht with greater resolution where so great hoots and so neh sneels are to be obtained , and this very thing has been observed in former times notably to encourage the Romans against the Sumnites Antiochus, showing Hannibul the arms he had raised, wonderfully splended and rich in all sorts of equipage, asked hun if the Romans would be estisfied with that army? "Saturfied?" replied the other, "res, doubtless, u ere their warres never so great" Lucurgus not only forbad lus soldiers all manner of brivers in their equipage, but, moreover, to simp their conquered enemies, because he would, as he said, that poverty and frugality should shine with

the rest of the britte."
At agegr and elsewhere, where occasion draws us near
to the enemy, we willingly suffer our men to brace, rate,
and affront hum with ull series of suprouse. Imaginge, and
not nithout some colour of revision for it is of no hithe
consequence to take from them all hopes of mercy and
composition, by representing to them that there is no furquirter to be expected from an enait their have inconsed
to that descree, no other remedy remaining but in victor.
And yet Yitelhurs found braiself described in this way of
proceeding, for having to do with Otho, weeker in the
valour of his soldiers long unconsumed to war and eftem
inted with the delights of the ett, he so nettled them at

¹ Suetonius, Crear, e 67

Cyropedia, n 4 Anlus Gellius, V 5
Plutareli, apothegias of the Lacedamounts, art Lacurgus

last with injurious language reproveding them with cowardice and regret for the mistre, see and cateriamments they had left behind at Pone that be this neuron is negar of them with such resolution as no exhortation laid hat the power to have done and binness from the time fall upon him with whom their own captains before could be no means prevail. And indeed when they are pigness that touch to the quied, it may never well fall out that he who cent unaillness to work in the behalf of his prince will full tot with another sort of metile wien the quirrel is his own.

326

Cons dering of how great importance is the preservation of the general of an army and that the univer almin of an enemy is levelled directly at the beal upon which all the others depend the course seems to admit of no dispute which we know has been tal in by so many great captains of changing their habits and disguising their persons upon the point of going to engage. Accertheless the moon venione a man by so doing runs into is not less than that he thinks to avoid for the cartain by this means being concealed from the knowledge of his own men the courage ther should derive from he prescuce and example happens is degrees to cool and to deeny and not seeing the wonted marks and engine of their leader they present conclude him either dead or that despuring of the hismess Le in gone to shift for himself. And experience shows us that both there wars have been successful and otherwise What befel Pyrrhus in the battle he fought araisst the consul Levinus in Italy will cerve us to both purposes for though ly shrouding his per on under the armour of Megacles and making him wear his is n he undoubtedly preserved his own life vet he that very means he was withal very near running into the other mischief of lo ing the battle Alexander Cesar and Lucullus loved to mal e themselves known in a battle by rich accontrements and armour of a particular lustre and colour Ages Agest laus and that great 6 hopus on the contrary used to fight obscurely armed, and without any imperial aftendance or distinction

As at the hattle or J rs. in the person of Henry the Great Doolorus Siculus xm \$3

Amongst other oversights Pomper is charged withal at the battle of Pharenha, he is condemned for making his army stand still to reverse the enemy's charge, "by reason that" (I shall here steal Phytarch's own words which are better than mme)1 " he by so doing deprived houself of the violent impression the motion of running adds to the first shock of arms and hindered that elashing of the combitants against one another which is wont to give them greater impetnosity and fury, especially when they come to rush in with their utmost vigour, their courages increasing by the shouts and the carrer, 'tis to render the soldiers' aidom, as a man may say, more reserved and cold ' This is what he says But if Cae ar had come by the worse why might it hot as well have been unged by mother that on the contrart, the strongest and most steads posture of fighting is that wherein a man stands planted from without motion, and that they who are steady upon the murch, closing up, and reserving their force within themselves for the much of the business, have a great advantige examet those who are displaced, and who have alreads spent half their breath in running on precipitately to the charge. Boudes that an army is a body made up of so many nedryidual members it is impossible for it to more in this fury with so called a motion as not to break the order of battle and that the best of them are not engued before their fellows can come on to help them In that ununtural battle betweet the two Persian brothers, the Luedemonian Clenchus, who communded the Greeks of Cours' parts, led them on softh and without precipitation to the charge but, coming within fifty paces hurried them on full apsed hoping in so short a cateer both to keep their order and to husband their breath, and it the same time to give the advantage of impituosity and impression both to their persons and their missile arm. Others have regulated this question as to their armies this of your enemy come full drave upon you, stand firm to receive him, if he stand to receive you, run full drave upon how 2

In the expedition of the Emperor Charles V into Pro-

¹ I tie of Postper, c 19 1 Platurch, Procepts of Marriago, c 34

vence, King Francis was put to choose either to go meet him in Italy or to awart him in his own dominions, wherein, though he very well considered of how great advantage to was to preserve his own territory entire and clear from the troubles of war, to the end that being unexhausted of its stores, it might continually supply men and money at need, that the nece sity of war requires at every turn to spoil and lay waste the country before us, which council very well be done upon one's own, to which may be added, that the country people do not so easily digest such a havor by those of their own party as from an enemy, so that sedifions and commotions might by such means be kindled amongst us, that the hornes of pillage and plunder (which are not to be tolerated at home) is a great case and refreshment against the fatigues and sufferings of war, and that he who has no other prospect of gun then his bare pay, will buildly be kept from running home, being but two steps from his wife and his own house, that he who lays the cloth is ever at the charge of the feast, that there is more algerity in assaulting than defending, and that the shock of a battle's loss in our own bowels as so stolent as to enclarger the disjoining of the whole body, there being no passion so contagious as that of fear, that is so easily believed, or that so suddenly diffuses steelf, and that the crites that should hear the rattle of this tempest at their gate- that should take in their captains and soldiers yet trembling and out of breath, would be in danger in this beat and burry to precimitate themselves upon some untoward resolution not with standing all this, sort was that he chose to recal the forces he had beyond the mountams and to suffer the enemy to come to him For ho might, on the other hand magne that, being at home and amongst his friends, he could not fail of plenty of all man ner of conveniences, the rivers and passes he had at his devotion would bring him in both provisions and money in all security, and without the trouble of coursy, that he should find his subjects by so much the more affectionate to him, by how much their danger was more near and pressing, that having so many entres and barriers to seeure him, it would be in his power to give the law of battle at his own opportunity and advantage, and that, if it pleased him to delay the time, under cover and at his ease he might see

CHAP YEVER | UNCERTAINTY OF OUR HIDGHAND

his enemy founder and defeat himself with the difficulties. he was certain to encounter being engaged in an hostile country, where before, bejund, and on their side war would be made upon him, no means to refresh himself or to enlarge his quarters, should discuses infect them or to lodge his wounded men in safety, no money, no victuals but at the point of the lance, no lessure to repose and talle live ith, no knowledge of the ways or country to secure him from ambushes and surprises, and in case of loung a buttle. no possible means of saving the remains. Neither is there want of example in both this cises

Supporthought at much better to go and attack his enumy a territories in Africa than to stay at home to defend his own and to fight him in Italy, and it succeeded well with him But on the contrary, He unibal in the same war runed himsolf by abandouing the conquest of a foreign country, to to and defend his own The Athenians having hit the enemy in then own dominions to go over mito Sails were not tayoured by fortune in their design but Agathodes, King of Syruna found her fraparable to him when he went over into Africa and left the war at home

By which examples we are wont to carelade, and with some reason that events, especially m war for the most part depend upon former who will not be governed by nor submit unto haman resemband pradence, according to the noet,

"El puele conseiles pretrom est prindentes fallet. Net fortuna probat i 11-55, segunturque men utes, Sed the per concles pulle desermin tertur Subject of almed qued me contique me ribne

Manny of an proper to due at mortalia hare But to take the thing right it should seen that our councils and deliber tota depend se much up a ferture is autiling the the ib, and that the ongrees our ters recommend area ments in her inport units and confusion . We arrive rest h

There was be next as all come-1 professe to operated and uncertain fortune does not inquite intocut - somether of course ther and the mest discreme but turns buther and thather valuet discrementation let there is a pro fer power which directs and rules us and commate than sace rung to Re on a line - M CM. 111 - 11 115

and the normaly says Figures in Plate berge with the

and distribute the seast Regions in Plate trace in the rewell is now it securds are share great partial attenwith the timents of them.

CHAPTER MANIE

Of 1 AF MOISTS OF DISTRIPTS

I arer have become a grammarian I who never I armed inv lineungs but by rate and who do not set know aliec tive commetten or ablative I think I have ned that the Romans had a sort of hor es his them called funales or sler transe which were either led hir is or horses laid on it several states the taken freshing on our issue and thouse it is that we call our horses of service destricts and our romances commonly n e the phris of adole r for accert ther to acompany They ils called those that were trimed in such sort that running full speed side by sule without bridle or enddle the Roman gentlemen armed at ill theen would whift and three our class from one to the other devidiornos eques. The Numidi in man it arms had always a led hor a in one hand besides that they rode upon to change in the heat of hottle quibus desult rum in modum binos tribentibus equos inter accrimiam supe tugnam in receitem equinin (x fe o armedis trinsultare inos errit fanta relocata apsis tamone docide equorum conus 1 There are many horses truned to help their riders so as to run upon any one that appear with a drawn sword to fall both with mouth and heels upon any thit front or oppose them but at often happens that they do more harm to their friends than to their enemie moreover you cannot loose them from their hold to reduce them again into order when they are once engaged and

Who ence the selecting along to element after the manner of the horse vanitors in a crease armed is they were in the helt of the horse of a they were the me and the horse so decile were the me and the horse so decile —LD1 value 9

grappled, by which means you remain at the mercy of their quarrel It happened sers ill to Artybins, general of the Person arm, fighting, man to min, with Onesdas, Kingof Salamis, to be mounted upon a horse trained after the manner, it being the occasion of his death the squite in Onesilus cleaving the horse down with a sextlu betweet the choulders as it was reared up upon his master 1. And what the Italians report, that in the battle of Fornora King-Charles' horse, with baks and plunges drengaged his master from the encars that pressed upon hun, without which he he had been slam sounds like a very great chance if it be true The Maruelules mile then boast that they have the most read; houses of any cavalry in the world, that by nature and custom they were trught to known and distinguish the enemy and to fill foul upon them with mouth and beels according to a word or sign given, as also to gather up with their terth daris and lances scattered upon the field, and present them to their riders, on the word of commund "Tis said both of Carar and Pompey, that amongst their other ear lient qualities they were both very good horseness, and particularly of Orear that in his south being mounted on the liare linck without saddle or bridle, he could make the horse inn stop and turn, and perform all its airs, with his hande i chind him? As nature designed to make of this person and of Alexander, two miracles of military art so one would say she had done her utmost to arm them after an extraordinary manuer for every one knews that Alevander's house, Bucephalus, had a head melaning to the shape of a bull, that he would suffer hunself to be mounted and governed

1 Herodotus, v 111, 112

Plutarch, in vita, c 5

In the nurrative which Plump de Commes has given of this buttle, in which he houself was present (lib and ch 6), he tribe us of wonderful perform mees by the horse on which the Fine was mounted The name of the brane was Savay, and it was the most beautiful borse he but ever seen During the buttle the Ling was personally attacked, when he had nobedy now han last a valet do Philip de Commes, " had the but home under him in the world. and therewith he stood his ground branch, till a number of his men, not a great way from him, serned at the cultural manute

is none but his master in I that he was so honoured after his duth is how a city on ted to his name! Corsar h lak in which hilf r feet ble those of a man his he falsen. Let led in the form of inger which likewise we not be rell a lor one but Casar houself who after has double de heate I has statue to the note of steam "

I le n t vilhorly alaht when I am on ean hor lack for it is the place when whether well or so I I find posself mest a cas Plata recommends at for health as also Phys was it is go d for the stomach and the mints Let us go furth ranto this matter sine h p w ar

We rail in a noph in "a law fort dding ins one who was

master of a hors to travel on foot. Inches and Justin say that the Parthams were wont to perform all offices and or mones not only in war but also all affurs whether pullic or private male largums conf r entertain take the ar and all in herselvel, and that the greatest distinction latured from men and share amongst them was that the one role on hor of acken I the other went on foot in institution of which have Curas was the founder There are a rel examples in the Roman history (and Suctomms more particularly observes at of Casar) of rap

tuns who in pressure occasions commanded their cavilry to alight both is that means to take from them all hopes of flight as also for the advantage they hoped in this sort of fight Que hand dubie superat Romanus says Larv And so the first thing they did to prevent the minimies and mannections of pations of late conquest was to take from them their irms and horses and therefore it is that we so often meet in Cuar train profern juments profits obsides dan judet The Grand Signior to this day suffers not a Christian or a Jew to keep a horse of his own throughout his empire

Our ancestors and especially at the time they had war with the En lish in all their greatest engagements and

Aums Gellus 1 2 Sacionas I fe of Crear c 61 Int a vit Cyropredia n 3

¹ In tan look 41 * Suetomus in vita c 60 Wherein the Homans dai questionless excel -LIVI is 02 He comman led the art a to be produced the horses brought out and losinges to be given — He Billo Gall, vii 11

patched battles fought for the most part on foot, that they might have nothing but their own force coursing, and constancy to trust to un a quarrel of so great concern as his and ionour. You stall to Whatever Chrisauths, in Xizaophon's says to the centrary your valour and your forture upon that of your house, his wounds or death bring your period must the same damest, he feat of fury shall make you reputed rash or concernly, if he hower an ill month, or vall And, therefore, I do so that, it strange that those buttles were more firm and fursour than those that are fought on horseshut.

"En debant panter, panteque ruebant Victores accique neque his ingu nota, neque illis " "

That I titles were hauch better disputed. Nowadars there are nothings but routs. "I means claime adjust mystiss rem decernie." And the means we choose to make use of in so great a hazard should be as much as possible it our own command when for is fished active to choose weapons of the shortest sort, and such of which we are able to give the best account. A man may reposs more confidence in a sword he holds in his bund than it is builted by the confidence in a sword he holds in his bund than it is builted by the confidence of several circumstances to make it perform its office, the powder, the stone, and the wheel it amy of which fail it endances a our fortime. A man lumed! strikes much surer than the air ear and net his blow.

¹¹ Et, quo ferre velint, permittere vulnera ventis Enno habet vires, et gens quarcumque virorum est, Bella gent gladis, ¹¹

But of that we upon I shall speak more fully when I come to compare the arms of the ancients with those of modern

sword '-Licis, sm \$4

Ovrop ruha, r. ?

"They fight and fall pell mell, vactors and vanquished flight unthought of by either "—/Encut, v. ? %

"Phy hert shoot, the hest charge puts an end to the business."

Lit 1, 101 41

Lit 1,

12.

a of total is the introducated the gratite which ever are a familie with mash et min 11v Tel files cents tel first at a feet at the entire de of all or divises a says. The same if or agen which the the much my troil tite. Il acress brd of justin irm lat the point with an ir u three far logs that it mucht jury through and through an armed man Philipper which they can turn a rath field darrells hand sometimes from sharel series of anomes for the If no of belonger digles the shift being roll, I roan I with the wax room oil and other and method matter i I fir in it that and habting up a the bolr of 1 min or lo are t took away all the use of arms and buil Infact a mon, to the fight I she ild think the a noul! also hum the assulant and that the camp being a it wer plant d with the filming truncheeus would produce as muion moonsentence to the robot cound

> Malman strilers er reors Flaturea son t infant : sets male

They had more or other devices which custom made them perfect in (a high seem incredit le tee us who have not some them; by which they supply d the effects of our powder and shot Ih; direct their spar with so great force as oftence to transfix two turners and two armed men at once and pin them together Neither was the effect of their elm, has certain of eac ation or of charter cirriage Sixis alol vis funda nune aix rium anicescentes

coronas moder circult magne ex intercallo loci as noti trapects not sayith tools he turn rulnerabant sed quem I cam dest area at Their pieces of brittery had not only the execution lut the thunder of our ennou also ad ictus mænium cum terribili sonitu editos pavor et treni

The Phalanca launched the hightning files through the ar tith a long run lung sound — E and 15 % Culing round stones from the beach for their share and

ith the egreet in over the sate so as from a great di lance to throughthin a vers said carent they became alle not only to wount an enems in the head but lut am other port at ylea ure -TIVY SCREEN OR

CHYL ZFAHI]

datio cepit "1 The Gauls, our kinsmen in Asia, abominated datio cepth." The Gaulz, on Immene in Asia, altomarted these treatcheson invises arms, if being their rise to fight, with greater havery, hand to hand. "Non-true patenthus phages movesture ub. I thou quam alten phage sock chain glorosaus se pagaare putant indem, quam aculeus segitte auf glanda abdate infransi tent vulnere in segitte auf glanda abdate infransi tent vulnere in permentis pestis tens, protetransi organica hand." In particular description di something very like i hauptelines shot. The text thousand Greek in their long nul farmous that the superioristic state of the superioristic state. retreat met with a nation who very much gailed them with great and strong bows carrying arrows so long, that taking them up one night return them back like a dart and with them pierce a buckler and an armed man through and through. The engines that Dionysms invented at Syracuse to shoot vast massy darts and stones of a prodigious greatness with so great impetuosity and at so great a distance, came very near to our modern inventions

But in this discourse of horses and horsemanship we are not to forget the pleasant posture of one Martre Pierre Pol, I doctor of divinity, upon his mule whom Monstrelet reports always to have ridden uside through the stacets of Paris like a woman H. says also, elsewhere, that the Gascons had terrible horses, that would wheel in their full speed which the French, Picards, Flymings, and Brabanters looked upon as a miracle 'having never seen the like before, 'n bich are

his very words

Casar' speaking of the Suabans of in the charges that make on horseback," says he, " they often throw themselves off to fight on foot, having taught their horses not to stir in on to mate on toot, maning mutate energe not see not to thru the meantime from the place, to which they presently run again upon or ason, and according to their custom nothing is so minimally and so base as to use saddles or pads and

[&]quot; " It the latters of the walls, performed with a terrible not-a. the defendants began to fear and tremble - Live, seem 5 "They are not so much concerned about large gashes-the lugger and deeper the wound the more glorious do they (-teem the combit but when they and themselves tormented by some arrowhend or bullet lodged within, but presenting hith outward show of wound, trunsported with shame and anger to perch by so imper-ceptible a de trover, they fall to the ground — Idem, and, 21

Xenophon, Anth, V 2

⁴ De Belle 1'all , w 1

this districts in hims malle market the securise in the consensus of a supermuch that being but a very few in mumber they fear net to atticle a great lines. That which I have formerly won der interes a horse made to perform all line are with a awatch culs and the remany on his med, were immonwith the Mas then who red their her e- without saddle or brı II

tt en gu matorenten Vist tro Oral villatit fe morani ne-em virua

It has the oute in emember

· Paul sin trem deformes it so cursus right o rime et extente i mui eme nima

King Miken the who fir t instituted the Order of the Band or S orf in St un emenge other rule of the order a se them this that they should merer ride und or mulet mon p miles of a mork of sile r this I had lately out of Gu vira . Lett re whe vir give these the title of Gollen Bristles had mother kind of epimon of them than I have The courter "says that till his tune it was a disgrace to a grathemen to ride on one of these creatures. In the Als smans on the patries the never they are to the per on of Pr ster John love to be mounted upon large mules for the greatest dignite and grundeur

Xemphon tells us "that the Assi rims were fain to keep their horses fatten il in the stable they were so ficree and trions and that it required so much time to loose and larness them that to avoid any disorder this tedious are paration might bring upon them in east of surprise they never sat down in their camp till it was first well fortified with dit his and rimpirts. His Curus who was so great a master in all manner of horse service lept his hor es to their due work and never suffered them to have unvilling

' Allouso M. King of Leon and Castile hell 13.60 " Tie C rte_nam of Balthasur Co-behone ambished in Io28

c Cyropredia m 3

The Masslans monited on the lare backs of their forse In lieles guile them In a mere watch -I boah is 68? The Sunndates you long their horses without Iralle -

Jud n H The career of a lor e without al ridle a uncertacful the neck extended stiff and the no c thrust out. - Itts and H

to cat till first they had extract it by the suc it of some kind of exercise. The Serthanis when in the field and in secretly of provisions used to let their horses' blood which they drank, and sustained themselves by that diet

"Yeart of opoto Samual a pastus equo "t

Those of Crete being besieged in Metellus, were in so great necessity for dimk that their were fain to quench their thrist with their horses' urine?

To show how much cherper the Turkish armies support themselves than our Europe in forces, 'tis said, that heades the soldiers dripk nothing but water and eat nothing but rice and salt fiesh pultersed (of a back every one may easily carry about with him a month's provision) they know how to feed upon the blood of their horses as well as the Musco vite and Tirtir and salt at for their use

These new discovered people of the Indies, when the Spannards first landed amount them had so great on opinion both of the men and horses that they looked mon the first as gods and the other as animals emploied abuse their nature, in-omneh that after they were subdued, coming to the men to one for peace and paidon, and to bring thein gold and provisions, they failed not to offer of the same to the horses, with the same kind of learningue to them

they had made to the others interpreting their neighing

for a language of truce and friendship In the other Indies to ride upon an eliphont was the first and roral place of honour, the second to ride in a couch with four horses, the third to ride upon a camel, and the last and least honour to be carried or diagra by one horse only 1 Some one of our late writers tells us that he has been in countries in those parts, where they ride upon oven with pads, stirrings, and buildes, and very much at their ease,

Quantus Fribus Maximus Rutilinious, in a brittle with the Summes, seeing his horse after three or four changes, had failed of breaking into the enema's battalion took this course, to make them unbridle all their horses and spur

[&]quot; The Seythern comes, who teeds on horse flish "-MAPTIAL,

Spectar, lib Lp 3 3 4 2 Arren, Hot Ind. v 17

their hardest so that having nothing to check their career they might through weapons and men open the was to his foot who by that means give them a bloody defeat ' The same command was given by Quintus Fulvius Flaccus against the Celtiberrans Id quin majore to equorum facietis si effrentes in hostes eques immittis quod sene Romanos equites cum laude fecisse sua memoria proditum detrictisone frems bis ultre citroque cum magna strage hostium indractic commbus bastis transcurrerunt

The Dul e of Muscory was anciently obliged to pay this reverence to the Tarters that when they sent an embass, to lipn he went out to meet them on foot and presented them with a gol let of mures milk (a beverage of greatest exteem amongst them; and if in drinking a drop fell by chance upon then horse a mane he was bound to hel it off with his tourup. The army that Bajazet bud sent into Russia. was overwhelmed with so dreadful a tempest of snow that to shelter and preserve themselves from the cold many hilled and embowelled their horses to creep into their bellies and enjoy the benefit of that vital heat Briazet after that furious buttle wherem he was overthrown by Timerline was in a hopeful way of securing his own per son by the fleetness of an Arabian mare he had under him. had he not been constrained to let ber druk her fill at the ford of a river in his way which rendered her so heavy and indisposed that he was afterwards easily overtaken by those that pursued ha. They say indeed that to let a hor e stale takes him off his mettle but as to drinking I should rather have thought it would refresh her

Crosus marching his army through certain waste lands near Sards met with an mainte number of serionts which the horses devoured with great appetite and which Hero

dotus says " was a pro buy of onunous portent to his affairs.
We call a horse cheral eather that has his mane and ears.

¹ Law var 30 You vill do your livings with greater alvantage of your hor es strength of you sen! them unbridled upon the enemy us it es recorded the Roman horse to their great glors have often done their bits being taken off they charged through and again bank ti con_l the energy - rude with great slaughter breaking down all Book L C. 18 their spears -ldem, al 40

entire, and no other will pass muster. The Lucedemonians. having defeated the Athenians in Sieds, returning transphant from the victors into the city of Sarrense, amongst other insolences caused all the hor es they had taken to be shorn and led in triumph Alexander fought with a nation called Dahe, whose dreaphne it was to march two and two together arneed on one horse, to the war, and being in light one of their alighted, and so they fought on horselyel, and on foot one after another by turns

I do not think that for graceful riding any nation in the world excels the French A good horsemin, according to our way of speaking seems author to have respect to the courage of the man than soldress in riding. Of all that ever I saw, the most knowing in that are, who had the best sent and the best method in breaking horses was Monsieur

de Carnavalet who wried our King Henry II

I have seen a man rick with both his feet upon the stidle, take off his saddle, and ut his return take it up again and replace it riding all the winde full speed, having pulloped over n exp mike at it very good shots bickwards with his box , take up anothing from the ground, setting our foot on the ground and the other in the stiring with thouts other age's truk which he got his himg bi

There has been sieu in his time at Constantinorde two men upon one horse who, in the height of its speed would thron themselves off and into the saddle again by thin, and one who leadled and saddled has horse with nothing but his teeth, another who between two houses, one foot upon one saddle and the other upon the other, carrying another man upon his shoulders would ride full career, the other Standing bolt upright upon him and making very good shorts with his low, several who would ride full speed with their heels upward and their heads upon the saddle hetwaxt several schuitars with the points upwards, fixed in the harness, When I was a hor, the prante of Sulmona, tiding a rough hore at Naples to all his airs, held roals under his knees and toes, as if they had been nailed there, to show the firmness of his seat

CHAPTER VLIX

OF ANCIENT ALBEOTS

I should willingly pardon our people for almitting no other pattern or red of perfection than their own received manuers and customs, for the commen sice not of the rule ir only but almost of all men to wall in the besten road then meesters have tred before them. I am content whon they see Pahrams or Lalen- that they look upon their countenance and behaviour as burbarous seeing they are noth r clothed nor fishioned according to our mode But I find fault with their singular indiscretion in suffering themselves to be so I haded and major I upon by the authority of the present usage as every month to after their opinion if custom so re pure and that they should so vary their jud ment in their own particular concern When they wore the bust of their doublets up as hi h as then broasts they stilly maintained that they were in their proper place some sages after it a is shinted down between their thinks and then they could laugh at the former fashion as uncass and not decable. The fashion now in use mal or them absolutely couch mu the other two with so great resolution and so universal consent that a man would think there was a cultain I mil of madness creat in amongst them, that infatuates their understanding s to this strange degree Non second that our change of fraheons as so prompt and sudden that the inventions of all the tailors in the world cannot furnish out new when wheme enow to feed our samty with it there will often be a necessary that the despised forms must agrin come in vogae and these immedrately after full rate the same contemnt and that the same judgment must in the space of fifteen or twenty years tale up half a dozen not only divers but contrary opinions with an incredible lightness and inconstancy there is not any of us so discreet who suffers not lumiself to be guilled with this contriduction and both in external and internal sight to be insensible blinded

GRAP TITY ?

age

-ldon, 1: 93, 9

I will have muster up come old rustoms that I have in memors, some of them the same with ears, the other shadfront, to the end, that being in most disc contains viriation of human things, we can have our judgment more chartly and firmly satisfied.

The thing to use converged use of fighting with report and tolls, we am practice incomes if figures and "symmetry Phys. Brown who "symmetry Phys. Brow's interface figures and our entires, finite continue or action of the continue we amongst in which is to stop pre-state we not upon the made of the properties of the p

At the Hattie, which the amounts made use of even diptore they went to disser and we freque this are washour hands, the set fines only bath of their arms and bug s', that filler with, and be newton the accumulation many ages in most nations of the world, they bathed stark mixed in mixed and performed a stark hold me ignotion and amount of the set of the set of the set of the accuracy implies to both on in more water. The most obligation and affected by framed themselves will over those or four times a first. They offer crewed their hair to be purched off, as the women of France, here some time same taken up a current pass of the first procedure.

'Quod pectus, quod crura tiba quod brackin vella, ' though they had ourineen's proper for that purpose,

"Peristro untet, unt meda latet obista creta.

They delighted to be soft, and all ged it as a creat testimony of hardness, to be upon a mattern. They are lying upon beds, much after the manner of the Turks in this

[&]quot;They wrapt their cloads upon the best arm, and drev their swords"—D. P. No Unid., 2 "5

"Iden the Sepres. Fo. 90

Idem, lib. a Sensea, Fp., 88 and no plack the hars out of your treest, your arms, and that It's Mart Hart a set of your treest, your arms, and that It's show that a sungar of the share a sin transports, or with that It dry obtain a magar of the share a sin transports, or with that It dry obtain a magar of the share a sin transports, or with that It dry obtain a magar of the share a sin transports, or with that It dry obtains a magar of the share a sin treest of the share a sin treest of the share and the share a sin treest of the sh

3.00

" In in serie 1 stor Frenche error ab alto "

And the good of the some or Cato that after the battle of Pauralia hong entered into a melanchol, disposition at the ill posture of the Judde affairs, he took his reposts alm is sitting, re-uning a strict and austere course of ble It was also their custom to lise the hands of great persons, the more to honour and care es them. And meeting with from is the always listed in sulutation as do the Vene ting

· firstaine deren cara dalcibus e-cula verbis -

In petitioning or saluting out prest man they need to law their hands upon his knees. Pasicles the philosophic, brother of trates rustend of laring his hand upon the kne laid it upon the private parts and leing roughly repulsed by him to whom he made that indecent compli ment 'What, and he, "he not that part jour own as well is the other?" They wend to ext fruit as we do after dinner. Ther wiped their fandaments (he the ladies if they please mines it smaller) with a sponge which is the reason that sponger is a sum to word in Latin which sponge was fast ned to the end of a wick as appears by the store of him who as he was led along to be thrown to the wild beasts in the sight of the people asking beare to do his business and having no other way to despatch him culf forced the snower and stiel down his throat and choked himself. They used to wap, after control with perfumed woul

' At tile uil factom, sel loss mentula laus-

They had in the streets of Rome vessels and little tubs for passengers to uride in

Po 1 20 9 19

^{&#}x27; Thus I'tilier Paeze, from his lagh bed of state, epole"-En id is 2

Plutarch in vita e 15

and kin'le t words I would mingle with kisses —Ovid Do

⁻ Horace Sat 1 3 6 DE ener Lastine, va 89 " Martral va. ab H eneca Ep. 70

" Pust sope lacune propter, so, or dolta curta. Sommo de vincta, credunt extollere vestem "1

CHAP ZLIZ

They had collation betweet meals, and had, in summer cellars of snow to cool their wine, and some there were who made use of snow in winter, not thinking their wine cool enough, even at that cold serson of the very The men of quality had their supbearers and carvers, and there buffoons to make them sport. They had their ment served up in winter upon chafing dishes, which were set upon the table, and had portable kitchens (of which I myself have seen some) wherem all their service was carried about with them

" Has vobs epules imbete, lanta No offendamu ambulante cana"

In summer they had a contrivance to bring fresh and clear rills through their lower rooms wherein were great store of living fish which the guests took out with their own hands to be dressed every man according to his own likmo Fish has ever had this me eminence, and keeps it still that the granders as to them, all protend to be cooks, and indeed the taste is more deheate than that of tiesh at least to my fance. But in all sorts of magnificonce debanchery and voluptuous inventions of effections and expense we do in truth, all we can to parallel thum, for our wills are as corrupt as theirs but we want ability to equal them, our force is no more able to reach them in then vicious, then in their virtuous qualities, for both the one and the other proceeded from a vigour of soul which was without comparison greater in them than in us And souls by how much the weaker they are by so much bave they less power to do either very well or very ill

The highest place of honour amongst them was the middle The name going before or following after either in writing or speaking, had no signification of grandeur, as is evident by their writings, they will as soon say

is 1024

"Do you if you please esterm the clease for my part, I do
not like the ambulators supples - Mai Tau, yn 48, 4

[&]quot;The httle have in their elementers that they are near the public urnual, and ruse their cost, to make use of it "-I conting,

Options and Consider as Consider and Options, and me and three with endome. This is the reverse that mode me, formed with maker in the Ideal Plannians in our French Platta is often, presses where it seems near the author golding of the periods of in mount twent the Edvine and R means about the among of a bettle three had with their pointed forces of three distances of a sense may or takes that in the Grack some they had just the Alfolius 1 for the Robinson of them, be no amphology in the

words of the I'r not translation.
The labor in their baths made no seruple of admitting man amongst them and moreover made use of their

rving men to rub and anount them

Inquine succinctus mera tibi sersus sinis sent quoties calidis nuda forere equis

Ther all powdered thems has with a certain powder to moderate their sweats

The ancient Gauls says Sidomus Apollmans were their long before and the hinder part of the head shared a fushion that begins to revive in this victous and effeminate

The Regress used to pay the watermen their fare at their first stepping into the boat which we never do till after landing

Dum as expetiv, dam mula ligatur Tota al it hors.

The women used to be on the side of the bed next the will and for that reason they called Casar spendam regis Niconeclus. They took breath in their drinking and watered their wine

¹ By Amyot c s
² A structure is middle guided with a black aproximate stands hence
³ A structure is middle guided with a black aproximate stands hence
⁴ Amyot c s
⁵ Amyot c s

Cum V 239

White the tire's paying, and the notice is being lattice, ed 3
whole hours tine as past —Horace Set 1 5 13
The bed of lang becomeder —Suprovios Left of Casar

t Quis puer occus Restinguet ardentis faltam Pocula pratereunte lamplia 2^{n 1}

And the roguish looks and gestures of our lackeys were also in use amongst them

"O Jane a tergo quem nulla cicones pinut, Nec neuns surienlas imitata est mobiles alles. Nec inqu'e, oquatum sitiat canis Appula, t'ustum "2

The Argan and Roman ladies mourned in white, an ours did formerly and should do still, were I to govern in this point. But there are whole books on this subject

CHAPTER L

OF DEMOCRITUS AND HIPACLITUS

The judgment is an atensi puepes for all subjects, and will have an oar in curriting which in the reason, that in these Beaus, I take hald of all occasions where, though it happen to be a subject I do not very well understand, I try however, boundings it at a distance and finding it too deep for my statuse, I keep me on the shore, and this howkedge that a men can proceed no further; is our effect of its virtue, per, one of those of which it is most proud! One while in an idle and firendous subject, I ty to find out matter whereof to compose a body, and then to prop and support it, another while, I employ it in a noble subject.

Herodian, v. 2, 6

Which Cotton translates, "even in the most inconsidering sort of mun," the text being, "ony, decean dent il se vante le plus

^{1 &}quot;What boy will quickly come and cool the heat of the Falernian wine with clear water" "-Hornce Od in 2, 18

man wine with sleer water "—HOPE GE OF in 2, 10 or 10, pet A 2 "() Janus, when no crook-off fingers, smallating a stork, pet A teland your back, whom no quack hands dende helund you, in trainfaing the motion of the white even of the ass, against whom no mocking togges "tellural out, as the tongue of the thirsty dog in the dog days "-PERSUS, 1, 58

cothet looker tood enitemail of trail opened for is vi nii a min can eans pe illa minchia anathmic i lis in thi va lenga leat non com sil the le rustofn it wall in the strofar for in such a re to it and of it pulment to the the way it to a make and if a thousand paths to dit runn had thus or hit is the lest. Il with the good my roum nie to trum on I tak that sh first In min for the show of them fel perce we all of any hime mentined they who so larg ly gromes to how at oth rs. Of a hun lad in interes on I farm that a red ling has I take on a newhile to look n av easts anoth while to ray to up he shin and com time to just it to the bone. I give a sub not core le lut as deep . I can und em for the mot just temp ed to tile it in hard la om n ch ht l de cyrin it Dill know my lt l = 1 might p-rh q - venture to hon lie or mehingered r to the betom and to be decored in my we makility but spranking him one word and there with r patterns out from a viril peer and entitled without d 120 and with ut on r now myelf too for I am n n. pon this for them or otherd to been close to my sul lest without versing it me een liber's and Il asine and given our mas if to doubt and une rainty and to my ovn sourning method agnorance

All mot n discourse us the ser com and of Crar the made stoolf so can presone in marchalling and com-manling the lastle of Phar the was also seen as solice our and but in the offer affairs of love and leasure. I man males a julom at of a horse not only by seems him when h is showing off his pages but he his very walk not and

by one him stand in the staffs

244

Amon , t the functions of the soul there are some of a lever and memer form he who does not so her m tho e inferior offices as well as in those of nobler note never fully discover her and peradventure obe to best hown -h. re she moves her simpler pass. The winds of passions tale mo shold of her in in her highest flights and the rath r by reason that he wholl; applies her off to and exercises, her whole virtue upon every paracular on jet and never handles more than one thing at a time and has

CHAT I TO BE MOURITIS AND BURACUITES

not according to at but meanding to herself. Though in respect to themselves have, peraltentum their weight, measures and combitions. But when we one take them into us the soul forms them is she please. Death is terrible to Cierre, courted by Cate milifferent to Sorrites Health, concerns, authorits, knowledge rules, brants, and their contrars , all strip the meelses at their entering into us, and receive a new role and of another technon, from the soul, and of what colour, brown brank green duri and of what quality, sharp, sweet deep or superficial, as lest pleases cach of them, for they are not pans d upon ant common standard of forms, rule , or topoledines. every one is a que a m her own dommons. Let us therefor no more excuse ours his upon the external qualities of thing it history to us to give ours in a in amount of them. Our good or ill his no other describers but on surselves. The there that our offerings and our your predue and not to fortune she has no power over our manners, on the centrary they draw and make her follow in their train, and east her in their own mould should not I judge of Alexander at title ranting and druking at the produguous rate he sometimes used to do? Or, if he plived at the ear what string of his soul was not touched to this offe and children come That am avoid at because it is not jobs enough that it is too grant and so many a diversion, and I am ashamed to less out as much thoughtund study upon at assemble a rectomuch better uses He shel not more joint his brants about his glorious expedituga mio the India - nor thananotherntunraselling up is age upon which depends the sifety of mankind. To what a dogree does this rule along diversion molest the soul I ben all her families are summoned together men this trivial account? and how four an opportunity she herem goves very one to know and to make a right andgment of himself . I do not more thoroughly selt maself in my other posture than this what passion are we exempted from in district of getting the better in a concern wherein it were more even-able to be ambations of being overcome, for to be comment to excel above the common rate in frivolous threes newse befits a man of honour What I say in this

triugh may be still in all others. Exercipated every amplying at the man mande is him openly with an other. It is written and Heraldius was two places of his of whom the first finding hourse could be included in a youn near cuppered all our Hardwitz agreement and length ing count many whereas Heraldius commission enting that

came condition of ours appeared always with a sorrowful lock and there is his etc.

User

Latchet quest a hinner meserat using
i ratifications place. Beloe confirmes after 1

I am clearly for the first humour not because it is more pleasant to hugh than to weep but because if express more contempt and consenuation than the other and I think we can never be deep said according to our full do or! Compassion and how along seem to map it some esteem of and talue for the thing bemeaned when is the things to laugh it are by that expressed to be of no moment Id; not think that we are so unknows as we are vain or have in us so much makee as folls we are not so full of mi chief as mants nor so miscrable as we are vile and more And therefore Diogenes who passed away his time in rolling himself in his tub and made nothing of the great Alexander esteeming us no better than fire or bladderpuffed up with mind was a sharper and more penetrating and consequently in my opinion a juster judge than Timon surnamed the Man hater, for what a man hates he Live to heart. This list was no enemy to all mankind who passonately desired our rum and axonled our conversation as dangerous proceeding from wicked and deprived natures the other valued as so little that we could neither trouble nor infect him by our example and left us to herd one with another not out of fear but from contempt of our society concluding us as membrile of doing good as tll

Of the same stram was Statilms' unswer when Brutus courted him into the conspiract against Cresar, he was satisfied that the enterprise was just but he did not think

The one all my when he stepped over his threshold langhed at the world, the other th my wept —JUEN in Sat x S

manhand worths of a wise man's concern, according to the doctrine of Hegenes, who said, that a wise man ought to do nothing but for himself, foresament as he only was worths of it. I am a do the saying of Theodorus that it was worthed to the saying of Theodorus that it was not reasonable a wise man should hazard himself for his country, and endanger wisdom for a company of fools. Our condition is a radicultons are ratible.

CHAPTER LI

OF THE LAVITY OF WORDS

A RHETOFICIAN of times past said, that to make little things appear great was his profession. This was a slicemaker, who can make a great shoe for a little foot ! Then would in Sporta have east such a fellow to be a happed for making procession of a trake and decedful art, and I fames that in unlaway who are lang of that country and thirty surprised it the answer of Thursdides, when manimum of him, which was the better wrestler, Pericles or he he repled that it was hard to athrm for when I have thrown him, and he, he always persuades the spectators that he had no fall and carnes away the prize! The nomen who pant pounce and plaster up their runs, filling up their wrinkles and deformities, are has to blime lectus if is no great matter whether we see them in their natural complexions, whereas these make it their business to descire not our sight only but our pulzments and to adulter de and corrupt the very comes of thangs. The republics that have maintained themselves in a regular and well modelled government such as those of Lacodemon and Caste hall onitors in no vers great estato. Ando reals delined rhotoric to be a necessary remade the people, " Serite and Plate "an art to first rand dec me And there who Reves Lords 12 %

Historik life of hearts, e. 2. Physical Section in S. Miller and J. Mill

Platarch I is at Penchage 2 2 2 1 into 1

low it in the a rail a right in verify it for all in in the a property is. If M humin law will property in the Ahmen in the right is suffer the Ahmen in processing of how primarise concept nor the result in very it leads in the result of the result in the result in the histories of the first in the result in the histories of the first in the result i and I tumulate as rabid and that in terps made in of but his flavor it is set in a decomption between 100 state. In this, where it is set in a decomption between 100 state. In this, where the time is a subject to the problem of the medium of the content has a not be of Manne Hib figs and Region and where the particle of the his late is in a continual longs; of common tone to in his content decompts of common tone to in his content of the region of the birth problem. In the first have the content decompt of common without the actual of the present in the region of the first set in the first set speaking, julibly in fivent of the election of Q Fabius and Pub Deems to the consular dignit. These are men sail he bern for war and great in excention in the comba of the tongue altogether wanting spirits truly consular. The subtle elequent and harned are only good Gratic arts to make protected to admission norm goods. If rith cuts to make presented to admission justice. Floquence most flourished at Pome when the public diagrams more flourished at Pome when the public diagrams or, in the worst consideration and most dissipated with in testing commissions as a free and natifield sold bears the worst weeds. Be which it should seam that a monarchied government has le a need of at than any other for the suppolity and [facility natural to the common people and that render them subject to be turned and twined and led by the ears by this charming barmony of words without weighing or considering the truth and reality of things by the force of reason this freihty I say 1 not easily found in a single person and it is also more easy by good educa-

tion and advice to secure him from the impression of this poison There was never any famous orator known to come out of Peisia or Macedon

I have entered into this discourse upon the occasion of an Italian I lately received into my service, and who was clerk of the kitchen to the late Cardinal Caraffa till lise death I put this fellow upon an recount of his other when he fell to discourse of this palate science, with such a settled countenance and magneterial gravity as if he had been bardling some protound point of divinity. He made a learned distinction of the several sorts of appetites, of that a man has before he begins to est, and of those after the second and third service, the means simply to artisfy the first, and then to raise and actuate the other two . the ordering of the sauces, first in general, and then proceeded to the qualities of the ingredients and their effects, the differences of salads according to their seasons, those which ought to be served up but and which cold, the manner of their garnishment and decoration to render them acceptable to the eye Atter which he entered at on the order of the whole service, full of weights and important considerations

12 Nec mammo sune discrimina refert, Que gesta lepores, et que gallans sectiur , " and all this set out with lofty and magnificent words, the

very same we make use of when we discourse of the government of an empire Whith Larnel lecture of my man brought this of Terence into my memory

"Hoe salsum est, hoc adustum est, hor lantum est parum Illud rocte therent su memento sedulo Money, que possum, pro mea sapientia

Postremo, tanquem in speculam in patinas, Demos, Inspicere ruleo, et moneo, and tacto usus sit

And yet even the Greeks themselves very much admired

[&]quot;Nor with less descrimination observes how we should carve

a hare, and how a hen "- ILVENAL Sat V 123 "This is too wit, that a nurnt, that a not washed enough that's well remember to do so another time Thus do I ever advise

them to have things done properly, according to my capacity, and lustly, Demen I command my cooks to look into every dich as if it were a mirror, and tell them what they doubt do "-TELENCE, Adelph , na 3, 71

and highly applauded the order and disposition that Paulus Emilius observed in the feast he gave them at his return from Macedon 1 But I do not here speak of effects, I speak of words only

I do not know whether it may have the same operation upon other men that it has upon me, but when I hear our architects thunder out their bombast words of pilasters, architraves, and corneces, of the Cormthian and Dorice orders and suchlike jargen, my magmation is presently possessed with the palace of Apolhdon," when, after all, I find them but the paltry pieces of my own latchen door

To hear men talk of metonomies, metaphors, and allegones, and other grammar words, would not one think they signified some rare and exotic form of speaking? And yet they are phrases that are no better than the

chatter of my chambermand

And this other is a guilery of the same stamp, to call the offices of our kingdom by the lotty triles of the Romans though they have no simulatude of function, and still less of authority and power And this also, which I doubt will one day turn to the repreach of this age of ours unworthaly and indifferently to confer upon any we think at the most glorious surnemes with which antiquity honoured but one or two persons in several ages Plato carned away the surname of Divine, by so universal a consent that never any one repined at it, or attempted to take it from him and yet the Italians, who pretend, and with good reason to more sprightly with and sounder sense than the other nations of their time have lately bestowed the same title upon Arctin, in whose writings, save turned phrases set out with smart periods ingenious indeed but far fetched and fantastie, and the eloquence be it what it may, I see nothing in him above the ordinary writers of his time, so far is be from approaching the ancient divinity And we make nothing of giving the surname of great to princes who have nothing more than ordinary in them

¹ Plutarch, in vity e, 15

A necromancer who figures m "Amades of Gaul."

CHAPTER LII

OF THE PARSIMOUT OF THE AMPIROUS

ATTILUS REGULUS, general of the Roman army in Africa. in the height of all his glori and victories over the Carthagmnans, wrote to the Republic to acquaint them that a certain hand he had left in trust with his estate, which was in all but seven acres of land, had run away with all his instruments of husbandry and entreating therefore that they would please to call how home that he might take order in his own affairs, Let his wife and children should suffer by thus denoter Whereupon the Sounds appointed another to manage his business, caused his losses to he made good, and ordered has family to be maintained at the nublic expense 1

The older Cate, returning consul from Spain, sold his war-horse to save the money it would have cost in binning it back by sea into Italy , and heing Governor of Sirdings, he made all his visits on foot, without other train than one officer of the Republic who carried his robe and a center for sacrifices, and for the most part carried his trunk himself. He braceed that he had never norn a gown that cost above ten crowns, nor had ever sent above tenpence to the market for one day's provision, and that as to his country houses he had not one that was rough cast on the outside Scipio Æmilianus, after two triumples and two consul

ships, went in embassy with no more than seven servants in his true "Tis said that Homer had never more than one, Plato three, and Zeno, founder of the sect of Stores. none at all ' Tiberius Gracchus was allowed but fivenere bulfpenny a day when employed as public munister about the public affairs, and being at that time the greatest man of Rome

^{&#}x27; Val Max, 1 4, 6
' Val Max, 1 3, 13 2 Pluterch, in vita, c 3 Sences, Consolat an Hely , c. 12. Plutareh, m vita, c. 1

CHAPTER LIII

01 1 511116 01 42417

In a wall's northmests for a little caps betton upon or been all majors be tour usespendin promp into other majors that an all designment things rethord or a) extramination of our hildres we should seen personal of the majors and decaying insteared the fabric of ours as any of 15 it but a singular to encour of majors from that we cannot exhibit how a short state from in the conclusion. and that we cannot exhibit how a short state from majors on the interval of the power to show what is must proper and use full for as. A very perlipmed of this is the creat despite that this very low a money the plus option of infining out many succession, and that continues set and will et mally nothing matter should be a set of the continues and and let maller matter when the continues are and will et mailtream.

> Dain abest quod asemus 11 ex aperan 11 etur (12em po t abril quum contigat illu l 12emus l t sito 14na tenet

What cert is that falls into our knowledge and possession we find that it attrifes not and we still partialize thouse to come and understrained in stone present do not sufficient to that in my judgment, they have not in them who result to do it but because we seek, them with an untuity and immoderate basis.

Nam quam with his advisions que fingatat a usfor par que o ent vilun con seires totain Omars pain terms mortalishes e-se parita, Divitus basines et honore et leu le potente. Vilture augus bona natorina eveille re tona. Noc mans-e-se font comprise trinca anvia corda,

¹ o flot which we desire seem, the most desirable thing in the world then when we have got it we went something of c, it ever the same thirst ... LEGIFTH. IN 1890

CHAP LIV]

Atque unturna infectis com servire querelis Intellevit ila vitum vas efacere insum. On man ie illius vita, commiphi intas, On a collata forms of commodia on age ventrent"1

Our appetite is irresolute and fields, it can neither keep nor casos anything with a good grace and man concluding it to be the fault of the things he is possessed of, fills himself with and feeds upon the idea of things he neither knows nor understands, to which he devotes his hopes and his desires paying them all teremes and honour, according to the saving of Cie-ar ' Commun at vitio nature, at myses, hittantihus sique meografis rebus mages confidamus, rebe-mentiusque exterreanur"

CHAPTER LIV

OF AMIN SURTLETIES

THERE are a sort of little knacks and frivolous subtleties from which men sometimes expect to derive reputation and applicated as poets who compose whole poems with every line beginning with the same letter, we see the shapes of engs, globes, wings, and hatchets cut out by the meant Grouls by the measure of their verses, making them longer or shorter, to represent such or such a figure. Of this nature was his employment who made it his business to compute into how main several orders the letters of the

i ii l'or when he saw that almo t all flungs necessarily remuted for subsistence and which may render his confortable, we alread prepared to their hand that men men abundantly arrain wealth, harmony preuse may rejoire in the reputation of their children, vet that, notwithstanding every one has none the less in his heart and home unvictics and a mind endured by neuron, complaints be and that the sevel most was in lault, and that all good things which were brought into it from without were spedt by its own imperfections -Iterites u 9

"The the common vice of nature that we at one, report man confidence and receive the greatest apprehensions from things

un-re to concerded and unknown -D. Bella Cet 1, at 4

aight bet might be transposed and found out that more did in susber much ned in Phinarch Lam ma, hithy place 4 with it 1 more of him, who having a mee brought betre 1 in that had latered to throw a genu of miller with sub-distinct and assumance as meer to me state even of it, in the air bears unterwards cultraised to give sometime, if it the reward of so many performance be placement and, any openior pushel ordered a certain number of bushels of the same grain to be, delivered to him that he might not want wherewith to caree; explanous an art. The a strone critique of a weak pudequent when men approve of things for their being rare and new or for their difficulty where worth an include as are got employed to recommend there.

I come just now from playing with my own family at who could find out the most th mgs that hold by their two extremities as Sire which is a title given to the greatest person in the nation the king and also to the volgar as merchants but never to any degree of man between. The women of great quality are called Dames infanor gentle women Demortiles and the meanest sort of women Dames at the first The cloth of state over our tables is not permitted but in the palaces of princes and in javerus Democratus and that sods and beasts had sharper source than men who are of a middle form. The Romans were the same hal it at funerals and feasts. It is most certain that an extreme fear and an extreme ardour of courage equally rouble and relax the bells. The mckaame of Prembling with which ther surnamed Sancho XII. King of Vavarre tells u, that valour will cause a trembling in the hints as vell as fear. These who we arming that line of some other person who upon the like occasion was wont to be in the same disorder tried to compose him by represent

Altrander as may be con an Quanth Instituti Orat, the to City 20 of their bediene when reprose, the be decemberated with the proof of the property institution of act, which realize does not the good over harm but, i a supportfable and refereince as on, the labour of that in on who had so perfectly learned to cost small pass through the cost of a moved at at a good districte that the next may of one and may in the remarked one and may in the remarked of the man and the performance, with a In the lot pen. ——Owere.

" Plutarch De Plant Philo-oph is 10

ing the danger less he was going to engage humself in "You underst and me.il," such he, "for could my ffeeth know the danger my courage will meesarth earty a tinto, it would suik down to the ground" The faintness that surprases as from frightly of dishile in the everages of Venus are also occasioned by a too violent desire and an immoderate list.

CHAP LIV 1

From trigicity or dishle in the evereses of Yenus are also occasioned by a too volent dearer and an immoderate heat. Extreme coldness and extreme heat hold and rosst. Arts totle says, that sows of lead will nucle and runs with cold and the rigion of winder just as with a velocitient heat. Desire and sately fall all the gradations above and below pleasure with pure Stapeth's and wisdom meet in the same centre of sentiments and resultion, in the suffering of human actidents. The wise control and triumph one ill, the others have not into the less that are, as man may say, on this side of accedents, the others are beyond them, who after having mell weighed and considered them qualities, measured and judged them what they are, by writtee of a vigorous soul leap out of their rach, they disdan and tample them underloot, having a solid and well fortified soul, against which he dark of forlines, coming to stills, must of necessty inbound and blunt themselves, meeting with a body upon which they out is no impression, the

there two extremities, consisting of such as perceive exils feel them, and are not able to support them Infancy and decrepatude meet in the imbecility of the brain, avarice and profusion in the same thirst and desire of getting A man may say with some colour of truth that there is an Abecedarian ignorance that precedes knowledge, and a doctoral ignorance that comes after it, an ignorance that knowledge creates and begets, at the same time that it despatches and destroys the first Of mean understandings, little inquisitive and little instructed, are made good Christians, who by reverence and obedience simply believe. and are constart in then behef. In the average understandings and the middle sort of capacities, the error of opinion is begotten, they follow the appearance of the first impression, and have some colour of reason on their side to impute our walking on in the old beaten pith to simplicity and stupidity, mening us who have not informed ourselves by study The higher and nobler souls, more

ordinary and middle condition of men are lodged between

solid and electroscapied in the nit month report of true be h ver- who by all again to begons my stagition of froth have It am I sel mer and more penetreting light into the Singtur and have discovered the mysterious and divine s 11 f ur cel saste il polite, and set ne sec romo who by the millicator have arrived at that emprens degree with marvellous fruit and confirmation as to the atmost limit of Christia intelligence and enjoy their victors with great spiritual consolition humble acknowledgment of the drive fivere reformation of manners and smaller modests. I do not intend with these to real these others who to their thems I es from all suspection of their former errors and to satisfy us that they are sound and firm render themselves extremely indiscreet and unjust in the carrying on our raise and blemish it with infinite reproaches of violence and oppression. The sample persons are good t could and so are the philosophers of whatever the present and tills them men of strong and clear reason and whose soul- are enriched with in anyth instruction of profitable sciences. The mongrels who have disdanced the first form of the agnorance of latters and have not been able to attain to the other (sitting betweet two stools is I and a great many more of us do) are dangerous foolish and imports nate, these are they that trouble the world And therefore it is that I for my own part refrest is much is Lian towards the first and natural station whence I so vanily attempted to advance

Popular and purels unitarial poem into in it certain rules greate by which also may come into Comparison with the greatest boards of poetra perioded by art is two seen mur Greater utilization all the conge that the throught is from nations that have no knowledge of any manner of secure on no much as the use of varianc. The incided not of poets between these two is dequated of no value honour or estem.

But seeing that the path once laid open to the fines I have found as it commonly full, out that what we have taken for a difficult occurse and arms subject proves to be

¹ The term posse 1 op dame was employed for the first time, in the French larguage on this occusion. Months are created the explosion, and indicated its nature. —AMPRI.

nothing so not find after the invention is once warm, it finds out an infinite number of parallel examples. I shall ould said this one—that, were these Kenys of nime constierable enough to descrie a critical judgment it might then, I think, it all out that their would not much take with common and vulena capacities, nor be very acceptable to the singular and excellent vot of men, the first would not understand them enough, and the last too much, and so that may be compared to the minimum of the wind the common that we have the middle in the common that we have the common that we have the middle in the common that the common that we have the common that we have the common that we have the middle in the common that we have the middle in the common that we have the common that

CHAPTER LY

OF SMELLS

Is hat been unported of some, as of Abrander the Great, that their sweat exhals an odoufcrows and, occanonal Discounties and the state of the state

" Mulur tum bene olet, ubs mbil olet "1

And such as make use of fine exotic perfumes are with good reason to be suspected of some natural unpertection which they endeasom by the st odours to conteal

To smell, though well is to stink

" litdes nos, Correine, mi olantes Vialo, quam bene olere, mi olere "

"She smalls sweetest who smells not it all "-PLAUTES, Mostel, 1 3 11b

" You long's at no. Commus, located I am not scented I would, rather than smell sweet, not smell at all -Marritt, in 55, 4

And classhers.

260

it . them may hope alet, qui le as aemper elet

I am nevertheless a great lover of mod smolls, and smuch il minute the ill ones, which also I seent at a greater distor . I think then other men

> NAME OF TAXABLE RATES OF OTHER Polyte an privie her uti- enlet hirede in aits Union conteners, ale late at see.

Or smalls the sample and natural seem to me the most pleasing Let the hides look to that for 'tis chiefs their come ru ampl the most profound learlesn-m,' the Southern vemen after bathing were nont to ponder and crust their fices and all their belies with a certain odoraferous drug growing in their country which being cleaned off, when they came to have familiarity with men, they were found perfumed and shell. "The not to be behaved how strangely all sorts of odours of one are to me and how apt my slimbs to mulabethem. He that complains of resture that she has not furnished manipald with a vehicle to conter smells to the nose, had no moson, for ther will do it themselves, especially to me, my very mustachius, which are full, perform that offer , for if I stroke them but with my glove or handker hief the smell will not out a whole day that manifest where I have been and the close, luscious, devouring, viscid, melting heres of youthful ardour in my wanton age left a sweatness upon for lips for several hours after And yet I have ever found my self little subject to emdemic diseases, that are caught, either by conversing with the suk or bred by the contagion of the air, and have (-caped from these of my time of which there have been several sorts in our cities and armies. We read of Socrates that though he never departed from Athens, during the

[&]quot; Posthumus, he who ever smells at scents does not smell well " -Vuttua ii 12. M

[&]quot;My no-er- quicker to seent a netal sore or a rank arrapit, than a dog to smell out the hudden son "-HOPAGE Lood van 4
"En la plus espesse bufferer," which Collent angularly converts
the wildest parts of this erg," and Coste follow him thither

1 Diogenes Lawrings, in 's main.

CHYA TAI J

frequent plagues that infested that city, he only was never mfected Physicians might I believe, extract greater utility from

odours than they do, for I have often observed that they cause an alteration in me and work upon my spirits according to their several vintnes, which makes me approve of what 19 said, that the use of incense and perfumes in churches, so ancient and so universally received in all pations and religious, was intended to their us, and to rouse and purify the senses the better to fit us for contemplation

I could have been glad, the better to judge of it, to have tasted the culmary art of those cooks who had so rare a way of seasoning evolut odours with the relish of nieats. as it was particularly observed in the service of the King of Tunis, who in our days' landed at Naples to have an inter-THE WITH Charles the Emperor His dishes were laided with odoriferous drugs to that degree of expense that the cookery of one peacock and two pheasants amounted to a hundred ducuts to dress them after their tashion, and when the carver came to cut them up, not only the diningroom but all apartments of his palace and the adjoining streets were filled with an aromatic vapour which did not presently vanish

My chiefest care in choosing my lodgings is always to avoid a thick and struking air, and those heautiful cities, Venice and Paris, very much lessen the Lindness I have for them, the one by the offensive smell of her marsher, and the other of her dirt

CHAPTER LVI

OF PRAYERS

I propose formless and undetermined fancies, like those who publish doubtful questions, to be after disputed upon in the schools, not to establish truth but to seek it, and I submit has the pull-marked those also offer streter results to a strong and a time only latter over the second street. It is a strong that the second of the

sent sit i Ikuorn interno I am wrong I it suce ly a parti c that favour f the dreme leather a certain form of prayer has be not orphad and dictated to us will be word from the mouth of God Him H I have everbeen of or inion that we ought to his a my mon frequent weath in wo set have and if I vare northy to the at the sitting down to and riging from our (a) le at our riging from and going to lad and in every particular action wherein priver is and I would the Christians that's make use of the Land & Praser if not alone set it hast almore The Church mas he then and diversity present according to the newsets of our instruction for I know very well that it a always the same in substance and the same thing but yet such a privilege ought to be given to that priver that the people should have it continually in their mouths for it is most certain that all neces are petrimus are comprel ended in it and that it is infinitely proper for all occasions. The the only prayer I use in all place and conditions and which I still reject just ad of chin an., whence it also happens that I have no other so untirely by heart as that

If you more came into my mand whence it is we about done that terror flaving resource to Godin all our designs and eatly the to eath Him to our essistance in all sorts of affirms and in all plate where now weakers stands in need of support without considering whether the occasion by just or otherwise. and to make His mane and power in what state sower we are or actions we tree engaged in howsports victions. He is needed our side and many new productor and

CHAP LVI }

can do all things for us but though He is pleased to honour us with this sweet paternal alliance, He is, notwithstanding, as just as He is good and mighty , and more often exercises His justice than His power, and fixours us according to

that, and not according to our petitions

Plato in his Laws' makes three sorts of belief injurious to the Gods, "that there are none, that they concern not themselves about our affairs, that they never refuse anything to our yows, offerings, and sacratices" The first of these errors (according to his opinion), never continued rooted in any man from his infancy to his old age, the other two, he confesses, men mucht be oh made in

God's justice and His power are inseparable, 'tis in vain we mvoke His power in an unjust cause. We are to have our souls pure and clean, at that moment at least wherein we pray to Him, and purified from all victions pressons, otherwise we ourselves present Hum the rods wherewith to chartise us , instead of repuring anothing we have done annes, we double the wickedness and the offence when we offer to Him, to whom we are to sue for paidon, an affection full of inteverence and hatred. Which makes me not very apt to applaud those whom I observe to be so frequent on their knees, if the actions nearest to the preser do not give me some syndence of amendment and reformation.

> " Si. nocturaus adulter, Tempora Santonico velas adopeita cucullo 12

And the practice of a man who mixes devotion with an execrable lite seems in some sort more to be condemied than that of a man conformable to his own propension, and dissolute throughout, and for that reason it is that our Church denies admittance to and communion with men obstinate and meorrigible in any notorious wickedness We pray only by custom and for fashion's cake, or, rather we read or pronounce our prayers aloud, which is no better than an hypocratical show of devotion, and I am scandalised

¹ Book v at the beginning
2 "If a night adulterer, thou covered thy head with a Santonic coul"-JULEAAL, Sat 1m 144 The Santones were the people who inhabited Struttonge in France from whom the Romans derived the use of boods or comb covering the head and face

to see a man ero a him elf three at the Benedicite, and as often at Grace (and the more because it is a sign I have in creat veneración and continual n e even when I vatur) and to decheate all the other hours of the day to acts of makes atome and migrature. One hour to fed the rest to the dayd, a. if he comportion and compensation. This a wonder to see actions so various an theasilves succeed one another with such an uniformure of method e not to interfere nor suffer any chemitae even upon the very confines and power from the one to the other. What a production consistence must that be that can be at quete with an itself whilst it harbours under the same roof with so acrosing and o calm a secrety hold the crime and the judice.

A man who e whole meditation a continually working A man who e whole meditation a continually working

upon nothing but impurity which he know to be so odious to Almighty God what can he say when he comes to year to Him. He draws kind but immediately fulls into a relapse. If the object of divine justice and the pre-choof his Maker did as he pretende strike and chartise his soul how short soever the repentance might be the very fear of offending the infinite Major's would so often pa cont it wift to his imagination that he would exprese himself master of those views that are most natural and volumen in him. But what shall we say of those who with their whole cours of his upon the profit and on dumen of su-which they know to be mortal. How many grades and "neations have be a last ted and countengaged amon "t uwho very ceepes is vicious. And he that coul can in if to me voluntarily told me that he had all he he time profes al and procued a policion an his origin. damnal le and contrary to that he had in his heer only to to serve his credit and he honour of his crit form at a his could be courses suffer a infamous a class on "Wh can min say to the drame justice upon the subject. Their rependence consistent massed to sed mans, trejuration it has the colour of allegment both t. God and hand they so requiled as to set for reme con without

¹¹ The mont quarty rather 1 de ourselve, it's

CHAP LVI T

satisfaction and without peintence? I look upon the 6 as in the same condition with the first but the obsume: 14 not there so easy to be overcome. This contrariety and volubility of original so sudden, so violent, that they feron are a kind of mirrele to me they present us with the state

of an indigestable recort of mand It seemed to me a fantastic, magnation in those who these late years past, were wont to repreach every man they knew to be of any extraordinary parts and made profession of the Catholic rehmon, that it was but outwardly, main, taming, moreover, to do him honour forsooth, that whatever he might protend to the contrary he could not but in his heart be of their reformed opinion. An untoward disease that a man should be so reveted to his own behef as to fancy that others cannot believe otherwise than as he does. and yet worse, that they should entertain so victous an opinion of wich great parties to think any men so on which, should profer in present advantage of fortune to the promises of sternal life and the memory of sternal drama tion They may behave one could unthing have tempted my youth, the amintion of the danger and difficulties in the late commutions had not been the least motives

It is not without very good reveau, in my opinion that the Church introducts the promisenous, indiscreet, and irre verent use of the hely and dryme Psalms, with which the Holy Ghost manifed King David We ought not to mix God in our action , but with the highest reverence and caution, that poess is too hely to be put to no other use than to everyse the hours and to dehight our ears, at ought to come from the conscience, and not from the tongue is not fit that a previous in his shop, amongst his vain and fractions thoughts, should be permitted to pass away his time and direct himself with such sacred things Neither is it descrit to see the Holy Book of the Loly mysteries of our behef tumbled up and down a hall or a kitchen, they were immeria masternes, but are now become sports and The a book too serious and too venerable to he cursorily or shightly turned over the reading of the scripture ought to be a temperate and premeditated act and to which men should always add this derout preface sur um cords, preparing even the bods to so humble and

particular veneration and attention. Neither is it a book for every one to fist but the study of select men set apart for that purpose and whom Almighty God has been pleased to call to that office and sacred function the wicked and ignorant grow worse by it The not a story to tell but a history to revere fear and adore. Are not they then pleasant men who think they have rendered this fit for the people's handling by translating it into the vulgar tongue? Does the understanding of all therein contained only stick at words? Shall I venture to say further that by coming so near to understand a lattle they are much wider of the whole scope than before A pure and simple ignerance and wholly depending upon the exposition of qualified persons wis far more learned and salutary than this vain and surbal knowledge which has only proved the nurse of tements and presumption And I do further leheve that the liberty every one has

taken to disperse the secred west into so many idioms cur 1109 with it a great deal more of danger than utility The Jens Mohammedans and almost all other peoples have reverentially esponsed the language wherein their mysteries were first concerted and have expressly and not without colour of reason forbidden the alteration of them into my other Are we assured that in Biscay and in Britting there are enough competent judges of this affair to establish this translation into their own language? The universal Church has not a more difficult and solemn judgment to make In reaching and speaking the interpretation is vigite from mutable and of a piece by itself so tis not the same thme

One of our Greek historians pustly censures the up he lived in because the secrets of the Christian religion were dispersed into the hands of every mechanic to expound and argue upon according to his own fancs and that we ought to be much ashamed we who by God's ey cual fix our enjoy the pire mysteries of piets to suffer them to be profund by the ignorant ribble considering that the Gentales expressly forted Socrates Plate and the other sages to minute mile or so much as to mention the things committed to the practs of Delphi and he says moreover that the factions

of princes upon theological subjects are armed not with zeal but furv, that zeal springs from the divine wisdom and justice, and governs itself with prudence and inoderation, but degenerates into hatred and eavy, producing three and nettles instead of com and wine when conducted by human passions And it was truly said by unother, who, advising the Emperor Thedosms, told hun, that disputes did not so much rock the schisms of the Church asleep, as it 100 ed and animated hereses, that therefore, all contentions and dialectic disputations were to be avoided, and men absolutely to acquiesce in the prescriptions and formulas of faith established by the ancients And the Emperor Audronicus having overheard some great men at high words in his palace with Lapedius about a point of ours of great importance, gave them so swere a check as to threaten to cause them to be thrown into the river if they did not desist The very women and children nowadays take upon them to lecture the oldest and most experienced men about the ecclesustical laws, whereas the first of those of Plato for hids them to inquire so much as into the civil laws, which were to stand metead of divine ordinances and, allowing the old men to confer amongst themselves or with the magniturie about those things he adds, provided it be not in the presence of toung or profane persons

A bysion, has left or writing that at the other and of the world there is an also, by the unceasts called Doscordes' alaundards fettle in all sorts of trees and fronts, and of an exceedingly he-lithful an, the unbulgants of which are Chiatanas having shunders and diars, only adorned with coarse without any other images, great observers of fasts and freats, exact purers of their tithes to the prests, mades chastes that mone of them is permutted to have to do with more than one woman in he fig. 's to the rest, so com-

¹ Andronicus Commena, Vicetas, n. 4, who, however, mentions no Lapadius ² Laws, Book i

Osorus Beliop of Sthe, author of "De Rebus bests Lmm on the regs I unitant

Now Zocotorn
What O-orne says is that these people only had one wife at a

tent with their condition, that environed with the sea they know nothing of pavigation, and so simple that they understand not one syllable of the religion they profess and when in they are so devout a thing incredible to such as do not know that the Pagaus, who are so zealous idolaters know nothing more of their gods than their bare names and their statues. The ancient beginning of "Menalippus," a tragedy of Europales, run thus,

> "O Juniter ' for that name alone Of what then art to me is known

I have also known in my time some men's writings found fault with for being purely human and philosophical, without our mixture of theology, and ret, with some show of reason it might on the contrary be said that the divine doctrine, as queen and regent of the rest, better keeps her state apart, that the ought to be soveresen throughout not subspliers and suffragan, and that, peradventure, gram matical, rhetorical, logical examples may elsewhere be more smithly chosen, as also the maternal for the stage, games, and public entertainments, than from so sacred a matter that divine reasons are considered with greater reneration and attention by themselves, and in their own proper style than when mixed with and adapted to human discourse, that is is a fault much more often observed that the divinewrite too humanis than that the humanists write not theologically enough Philo-ophy, eas St Chrispetors has long been banished the hole schools, as an handmand altog ther uscless and thought unworthy to look, so much is in passing by the deer, into the sanctuary of the hely treasures of the celestral doctrine that the human was of speaking is of a much lower form and ought not to adopt for herealf the dignits and map etr of divine eloquenes Let who will cerbe and early treates talk of fortune disting, sceedent good and evil hap, and other suchlike phrases, a corling to his own hamour, I for my party repose fance merely human and mately my own, and that simple as human fance and separately considered not as determined

Theoret Treatise of Loss e 12.

by any decree from heaven, meapshic of doubt or dispute, matter of opinion, not matter of faith, things which I discourse of according to my own notions, not as I believe, according to God, after a lacel, not cleared, and yet always active a very religious measure as children prepare then exercises, not to instruct but to be instructed.

And might it not be said, that an educt enjouring all people but when are public prote-served drawing to be very reserved in writing of jednom would carry with it a very good colour of utility in all paston—and to me amongst the rost pound certime, to held my pratting? I have been told that even those who are not of our Church me et theless amongst themselves expressely forther the name of God to be used in common discourse, not so must be set with off me the contraction, exclusion, a section of a tenth or comparison, and I think them in the right upon what occasion soever we call upon God to accompany and assist us, it ought always to be done with the generate tense second dorman

Inways to be done with the greatest testeric and dorman. There is, as I terrecriber, a prisser in Nacaylou where he tells us that we ought so much the most seldom to call upon God, by how much it is hard to compose our souls to said, a degree of calmuses, patience, and devotion as it ought to be in at such it time, otherwise our prayers are not only rain and fruit is so but twoors 'forgive us,' ne stry, our trespisses, as a bringer them that it (expass against its,') white do we mean by this petition but that we present to God is out in the from all income and settinge? And retter make nothing of involving God's assistance in our rices, and northing Him into our unast designs.

"Qu.: , 113 seductis, nequeus commuttere divis , "

the covetous man prays for the conservation of his van and superflowus nelses, the maintone for vactors and the good conduct of his fortime, the that calls Him to his assistance, to deliver him from the dangers and difficulties that obstanct his wacked dasgas, or returns Him thanks for the facility he has met with menting a man's threat, at the door of the house rene are going to storm or bree's multo his force of

¹ Which you can only impart to the gods privately "--Persics,

a petard, they fall to prayers for success, their intentions and hopes full of cruelty, avariee, and lust

' Hoe untar, quo tu Joses aurem supellere tentas, Die agedum Staio proh Juppiter o hone, claimet, Juppiter ' At sa.c non claimet Juppiter 1950 "

Marguerite Queen of Navarre, tells of a young prince, who though she does not mane him, is easyl enough by his great qualities to be known, who going upon in amorous assignation to he with an advanctée, wife of Paris, his way thither being through a church, he never passed that help place going to or returning from his pions cereties, but the always kneeled down to pray. Whereau he would employ the drune factor, his could being full of such virtuous meditations. I have others to judge, which, naverticless, she mistance for a testimony of singular dearotion. But this is not the only proof we have that women are not very fit to rest of theological laffairs.

at to treat of incongencial mains:

A free pears and relapose reconciling of our elves to
Almight, God cannot enter into an impure soul, subject to
the very time to the dominent of Satur. He who calls God
to his assistance whilst im a course of rice does as if a cutpure should call a magistrate to help him, or like those
who introduce the name of God to the attestation of the

"Treno mala sota susurro

Concipients:

There are few men who durst publish to the world the prayers they make to Almighty God

"Hand curve promptum est, murmurque, humile que susurto-Tollere de templis, et aperto vacce voto " "

I "That to which you would soil to persural furiter ask of Stans. What would be say? O furiter to good lugater? and the cry. Think you Jupiter hims If would untiry out upon it?—Prints in 21.

In the Hoptumeron Which cotton remarks "Highly this proof unly that a man may conclude an unit &c.

[&]quot;We shaper our guilty privers — Larry V 10;
"We shaper our guilty privers — Larry V 10;
The real consecuent for every one to larry the privers leading on the temple, and to give his victors to the publicar —Prisates, in 6

and this is the reason why the Pythagorems would have them always public and heard by every one, to the end that might not prefer indecent or unjust pictitious as this man

**Clare quant dixit, 'tpello *
Labra moret metuane andara Pukra Lavram
Da min fallere, da justum susciensque sadora,
Noctem precedite, et franchine object minem **

The gods severily pumehed the wicked prayers of Echpus in granting them he had prayed that his children might emongst themselver deluriation the ancessive to his times by time and was so invertable as to see himself taken at his world. We are not to pray that all things may go at we would have them, but a most one one arrows that punding.

We stem, in truth, to make use of our pravers as of a kind of gibberish, and as those do who employ holy words about sorceries and magnil operations, and is if we reckoned the bracks are no reap from them as depending upon the contexture, sound, and gangle of words, or upon the grave composing of the counterance. For having the soul contaminated with concupacence, not touched with repentance, or comforted by any late reconcileation with God, we go to present Him such words as the memor; suggests to the tongue, and hope from thence to obtain the remission of our sins There is nothing so east, so sweet and so favourable, as the divine law it calls and master us to her, gunty and about milk as we are, extends her aims and receives us rate her bosom, find and polluted as no at present are, and are for the future to be But then m return, we us to look most her with a respectful eye we are to receive this pardon with all grantable and submussion, and for that instant at hast, wherein we address ourselves to her, to have the soul scasable of the ills we have committed and at empity with these passions that seduced us to offend her, neither the gods an good men (says Plate) will accept the present of a warked man

"He first exclaims aloud, highly. Then genth moving his potential to be heard he numbers: D has Lawrenz, grant me the t-left to decrease and cloud get at the while to appear held to may just him out on such with night and an families with a cloud cloud."—HOTALE, Ap. 1. 16. 40 Lawrenz was the goodes of these contracts.

Immunis aram a tetigat manus, You sumptues blander bester Violiust in erso. Perates l'arre pio et sahente mica.

CHAPTER LVII

OF AGE

I can or allow of the way in which we settle for ourselves the duration of our life I see that the sages contract it very much in comparison of the common opinion what said the voinger Cato to those who would stay his hand from killing himself am I now of an age to be reproache l that I go out of the world too soon ! And set he will but eight and forty years old? He thought that to be a mature and advanced age considering how few arrive unto it And such as soothing their thoughts with I know not what course of nature promise to themselves some tell's by sond it could they be privileged from the infinite number of accidents to which we are by a natural subjection exposed they might have some reason so to do What an idle concert is it to expect to die of a decay of strength which is the effect of extremestage and to propose to ourselves no shorter lease of life than that considering it is a kind of death of all others the most rare and very aldom seen We call that only a patural death as if it were contract to nature to see a man breat his neck with a fall le drawned in shipwised be snatched away with a plenning or the place and as if our ordinars condition did not expose us to these inconveniences. Let us no longer firther our eclice with these fine words we ought rather perchan ture to call that natural which is general common and annenat

the jure had touch the after the just of a small cale and a few gray of salt rall ago a cathe off niel gal in a effect rally than each menter - Horsey Ol m M 1" I lati ch m ita c 3

To due of old age as a death rure, extraordinary, and singular, and, therefore, so much less natural than the others, 'tis the last and extremest sort of dying and the more remote, the less to be hoped for It is, indeed, the bourn beyond which we are not to pass, and which the law of nature has set as a limit not to be exceeded but it is. withink a privilege she is marely seen to give us to last till 'Tis a lease she only signs by particular favour, and it may be to one only in the space of two or three ages, and then with a pass to boot to carry him through all the traverses and difficulties she has strewed in the way of this long career And therefore my opinion is, that when once forty years we should consider it as an age to which very few arrive For seeing that men do not usually proceed so far, it is a sign that we are pretty well advanced, and since we have exceeded the ordinary bounds which is the just measure of his, we ought not to expect to go much further, having excaped so many precipiess of death, whereinto we have seen so many other men fall, we should acknowledge that so extraordment a fortune as that which has intherto rescued us from those emment peuts, and Lept

continue long The a fault in our very laws to maintain this error these say that a man is not expable of managing his own estate till he he five-and twenty years old, whereas he will have much ado to manage his life so long Augustus cut off five years from the ancient Roman standard, and declared, that thirty years old was sufficient for a judge Servins Tullius superseded the knights of above seven-and-forty vears of age from the fatigues of war, Augustus dis-missed them at forty-five, though methanks it seems a little nurersonable that men should be sent to the areside till five and fifty or sixty years of age. I should be of opinion that our vocation and employment should be as far as possible extended for the public good. I find the fault on the other side, that they do not employ us early enough. This emperor was arbiter of the whole world at mneteen, and yet would have a man to be thirty before he could be fit to determine a dispute about a gutter

us aline beyond the ordinary term of haing, is not likely to

1 Sustanue, 12 1212 C. 19

CHAP LYII ?

- Aulus Gellius, x 28

For my part I believe our souls are adult at twenty as much as they are ever lile to be and as capable then as ever A soul that has not by that tame given evident carnest of its force and virtue will never after come to pront. The natural qualities and virtues produce what they have of vigorous and fine within that term or never

A pena que preque guer d'una A pena que preque jamai .

as they say in Dauphine

374

Of all the great human actions I ever heard or read of of what sort soever I have observed both in former ages and our own more were performed before the age of thirty than after and this offines in the very lives of the same men May I not confidently instance in those of Hannibal and his great concurrent Support The better half of their lives they lived upon the glory they had acquired in their vouth great men after tis true in companison of otherbut by no means in companion of themselves. As to my own particular I do certainly behave that since that age both my understanding and my constitution have rather decayed than improved and retired rither than advanced

Tis possible that with those who make the best use of their time knowledge and expendice may merense with their years but awardy promptitude steadiness and other pieces of us of much greater importance and much more

essentially our own languish and decay

Ll 1 mm valudis quassatum e t viribus con Corrus et obtus a conderant runh is artus Clau heat angentum delirat ha quaque meneque 2

Sometimes the hody first submits to age sometimes the mind and I have seen enough who have got a weakness an their brains before either in their less or stomach and by how much the more it is a disease of no great pain to the sufferer and of obscure symptoms so much greater is

If the thorn does not prick at its birth twill hardly ever prick at all When once the body s shaken ly the violence of time Hood

and vigour obling a ver the judgment then also halts the tongue trip and the mind do e - hatering in 4,2